

The LUTHERAN



RALPH H. LONG, D.D.—Executive Director of the National Lutheran Council

VOL. XXV • NO. 22 • PHILADELPHIA, PA • MARCH 3, 1943

"THEY AND THE LORD"

AMONG the many services rendered by the Service Commission of the National Lutheran Council to Lutheran men in the Army, Navy, Marine and Air Corps of the United States, one of the most profitable is the distribution of literature—leaflets, tracts and Service Prayer Books. The ensuing story, retold and partly quoted from the article by the same name in the December 21, 1942, issue of *Time* magazine, is proof of how distribution of the *Lutheran Prayer Book*—only a small portion of the ministry of the Service Commission—to just one boy in the armed forces, brought comfort and hope to a group of lost and despairing men.

"It was four days now since the big Douglas transport, carrying seventeen sick and wounded soldiers, sailors, and marines, besides its own crew, to safety from Henderson Field, Guadalcanal, which was under heavy attack, had been forced to make a crash landing on a coral reef somewhere in the Pacific. During its escape, the radio and radio compass had been knocked out; the transport had gotten lost during the night and soon ran out of gasoline.

"The plane had settled on top of the coral reef, but was partly submerged, so the crew had rigged up a spider web of parachute ropes under the roof from which the most seriously wounded were suspended. During those endless days some were stricken with malaria and others suffered extreme pain from their untended wounds. Food supplies were running low and drinking water was only obtained by catching rain in their helmets.

"By the time this fifth day, a Sunday, had come around, hope of rescue was becoming a vague dream. Suddenly 'Buck' Torrente, a nineteen-year-old from Manhattan, observed out loud: 'Gee! Sunday. I guess I'd be walking home from St. Veronica's about now!'

"In the silence of the cabin, Private Paul Beiswanger got up, found his sodden pack and pulled out a Soldiers' and Sailors' Prayer Book, which he handed to Ensign M. E. Herbst. 'Will you conduct the service, sir?'

"Ensign Herbst opened the book. In a high-pitched voice he read the prayers as they came. The men in the cabin bowed their heads. For thirty minutes Herbst read, until he came to a prayer for sailors in storms at sea: 'Oh most powerful and glorious Lord God, at whose command the winds blow and lift up the waves of the sea, and who stillest the rage thereof . . . we cry unto Thee for help. . . .'

"When he said 'Amen,' Buck Torrente began a hymn, 'Oh thou and the Lord. . . .' Some sang, some hummed. Marine Sergeant Steve Kupiec remembered the words of 'Oh Lord, I am not worthy.' Herbst closed the prayer book and announced: 'That will be all until next Sunday.'

"But the little congregation in the transport did not hold next Sunday's church service on the reef. Ten days after their crash landing, a destroyer and three PBY flying boats picked them up." They are now either in the Naval Hospital at San Diego, on furlough, or back on duty.

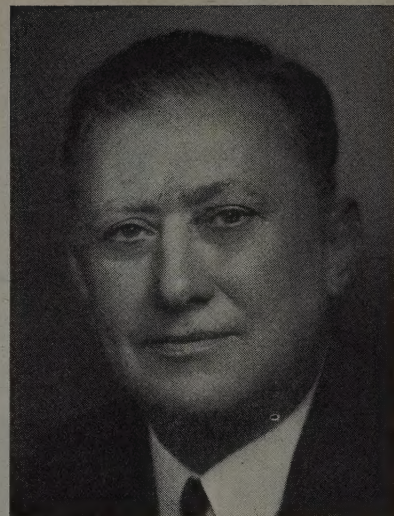
—Released by Service Commission, N. L. C., 39 East 35th St., New York.

Kingdom Building

MAJOR JOHN O. WOODS, Chaplains' Corps, U. S. A., recently wrote President Foelsch of the Chicago Seminary:

"Today and tomorrow, in every corner of America, we need more Kingdom building, not just church building, if you get what I mean. There are so many who never hear the message of God's Word. . . . Every minister should also be thoroughly acquainted with methods for visual education. Visual education must get into the Church, and the church that gets it into her program is on the beam and on the ball. I am glad that I am a Lutheran. We have a program of institutions of mercy and education which is the other part of the great Commandment. We are doing it. We could do better. Perhaps the State does or does not want to take over the works of Mercy, be that as it may, we know the Gospel of Love. But if we as a Church neglect that, perhaps the State will take it over, too!—or be forced to do so.

—Chicago Seminary Bulletin.



Dr. Ralph Herman Long

Executive Director of the National Lutheran Council, has recently been referred to as "the Morehead of the new age." This is high praise. The late Dr. John A. Morehead, Dr. Long's predecessor, is known among us as "the founder of World Lutheranism," and "the best beloved Lutheran in the world."

As executive head of the federation of eight American and Canadian Lutheran bodies, Dr. Long's influence reaches round the globe. At present, he is directing the effort to raise one million dollars in these eight groups for Lutheran World Action. Service men and women, missionaries, war prisoners and Bible distributors on every continent, and workers in war industries areas in North America are gratefully receiving the benefits which under his direction the congregations of the National Lutheran Council are providing. One properly adds that confidence in the N. L. C.'s capacity for administration figures persuasively in this continent-wide appeal.

Having served as pastor of three congregations, general secretary for stewardship, camp pastor, administrator of European Relief, editor of *The National Lutheran*, and as a member of the Executive Committee of the Lutheran World Convention, Dr. Long is thoroughly furnished for the demanding tasks which are his just now. The sanity and strength of his leadership have done much to make the National Lutheran Council more and more acceptable as a unifier of Lutheranism in this land. Under the Council's auspices a free conference of representatives of all the Lutherans of the Western Hemisphere is soon to be called. The United Lutheran Church of America is grateful for the world work of this capable kingdom builder.

Contents

FEATURE ARTICLES:

Lutheran Co-operation in 1942	6
Seriousness Prevailed	9
Is It Worth While?	10
You and I	11

DEPARTMENTS:

Editorial	3
The Church in the News	4
In the World's Eye	5
Washington	8
Among Ourselves	12
Sacred Sentences	14
Across the Desk	16
The Sunday School Lesson	18
Young People	19
Books	20
Special News	21

NEWS LETTERS:

California, Eastern Ohio, Rochester, Midwest	24
News	30

**Nathan R. Melhorn, D.D., Litt.D., LL.D.,
Editor**

Miss Harriet E. Horn, News Editor

Departmental Writers:

Oscar F. Blackwelder, D.D.
Mrs. Donald F. Irvin
J. William McCauley, D.D.
Earl S. Rudisill, Ph.D.
G. Elson Ruff
Julius F. Seebach, D.D.
Amos John Traver, D.D.

Staff Correspondents:

N. Willison, Litt.D.
George L. Rinkliff

COMMITTEE ON CHURCH PAPERS

T. Benton Peery, S.T.D., Chairman; E. Harry Schirmer,
Secretary; Theodore G. Tappert, D.D., the Rev. Charles
K. Fegley, the Rev. Ralph D. Heim, Ph.D., Herbert
C. Alleman, D.D., the Rev. Charles A. Linn, Ph.D.,
Edward E. Croll.

PUBLISHED weekly by the Board of Publication
of the United Lutheran Church in America,
1228 Spruce Street, Philadelphia, Pa.

H. Torrey Walker, Business Manager
A. J. Arbogast, Circulation and Advertising

Subscription Price, \$2 a Year

Entered as second-class matter, Oct. 29, 1923, at the
Post Office, Phila., Pa., under act of March 3, 1879.

March 3, 1943



Needy Hands are Extended

WERE "Ecclesiastes" a modern writer, he probably would classify requests for aid along with making many books of which he said, "There is no end." If one is cynically inclined, he will claim that an open hand will be met at any time anywhere one goes from four groups.

First and most commonly met is the street beggar who has certain spots from which to solicit alms from passers-by who make a habit of dropping a coin or so into a hat or cup. Next is the doorbell ringer who summons the busy housewife from her tasks and recites a quavering tale of undeserved but unavoidable misfortunes. Third, one meets the representative of some organization for charity whose daily task is to call on, write or phone to those on a list of people who have shown a disposition to sponsor one or more forms of aid. Finally there are the "causes" of one's congregation or Church, of which numerous "reminders" are received.

"What to do?" has likewise four groups of answers. First, ignore the appeal, reasoning that if the stricken one is worth helping he will find a way to help himself. The second method advises a draft on the community chest. The third process is the hit-or-miss policy—which springs from the state of mind of the one from whom assistance is asked. If he has some loose money, or if he desires the prestige of giving, he responds on the basis of his own resources regardless of the degree or kind of necessity for which the appeal is made.

A fourth policy rests on the conviction that we are sure to encounter instances of true need. Investigation is made; helpful connections are sought and interested. Thus Lazarus is not left to the company of the dogs while Dives feasts undisturbed. But beyond this "case work" ministry is the sponsorship of well organized, well equipped, properly staffed agencies and institutions through which empty hands are enabled to be filled by hands not empty. It is by this policy that we have our homes, our diaconate, our inner mission societies, and planning for improvement.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

The American Way

THE people who sell soap or breakfast cereal have learned how to get the attention of the American public. You hear them on the radio, see their billboards, read their ads in the papers.

Why not borrow their technique in persuading the public to support the churches?



Do it with a little dignity, of course. That's the idea back of the United Church Canvass, being conducted from

February 21 to March 14 by fifteen Protestant denominations and the Synagogue Council of America.

The first experiment with streamlined technique was made last fall. The J. Walter Thompson advertising agencies got out some ads which were published free of charge in hundreds of newspapers. Radio networks donated time for such speakers as Herbert Hoover, Wendell Willkie, William Allen White, Owen J. Roberts.

Results were excellent. Under this barrage of publicity, churches made their annual appeal for pledges. Scores of churches reported large increases. New Haven, Conn.—Financial results increased 37.5 per cent. Santa Barbara, Calif.—As high as 50 per cent increases. Reading, Pa.—Typical increases, 18 per cent.

Explanation of Tragedy

THE faithlessness of Christians in living the life they have affirmed is the cause of the present world tragedy, writes Admiral Harold R. Stark of the United States Navy to the rector of his church, St. Stephen's Episcopal, Wilkes-Barre, Pa.

"As we witness the unfolding of the tragedy of this battle for our world," he wrote from London, "we are beginning to understand that such a mass revolt against Christianity would have been impossible

had we lived the faith we profess and had we pledged our maximum efforts to its support.

"The Church is the firm foundation of the Christian life. Its vitality and power for good depends upon the community for which it exists. Our support of it must be as active as our faith in our ideals."

Dividends on Missions

ABOUT the only assets the western nations have left in the Far East are the results of the Christian missionary work, explains the *Christian Advocate*. Bread cast upon the waters by the Christian missionaries in the South Seas is coming back after many days, in the treatment being accorded Americans by friendly native populations.

One boy writes from out there, "Most all of the natives are Christians. They have the strictest scruples and are very pious. Our missionary service is one to be proud of. I wish some of the skeptical people back home could see what their 'filthy lucre' has done for these natives."

The end of the war will bring unusual opportunity for overseas missions, many writers state. In Japan a national defeat would discredit the national religion, Shinto, and leave nothing to command the allegiance of the people. According to Japanese religion, the Emperor is divine. In the hour of defeat, when Japan finds that the Emperor is just another man, the Christian Church will face a "fateful opportunity."

Religion on the Radio

A DEPARTMENT of religious programs has been established by the National Broadcasting Company. It will deal exclusively with religious broadcasts. Previously such broadcasts were included in the functions of the public service department, and handled as educational features.

Dr. Max Jordon, former European correspondent of the National Broadcasting Company, has been appointed director of the new depart-

ment. "The N. B. C. has felt for some time that it was vital that particular attention should be given to activities in the religious field," Dr. Jordon told *Religious News Service*. "One person should devote most of his time to religion in view of the growing importance of the spiritual issues of the war," he stated in explaining the appointment.

Archbishop Looks Ahead

ARCHBISHOP EIDEM of the Lutheran state church of Sweden says in a new book, *Sweden: A Wartime Survey*, that the Swedish church is looking forward to the day when Christians throughout the world will be able to work together, across all boundaries, in the gigantic task of post-war reconstruction.

While secularization, which has been "eating so deeply into the whole fabric of Western civilization," has left its mark on Sweden, Archbishop Eidem points out that "the line of demarcation between secular civilization and Christian spiritual life has not been drawn so sharply here as in most other European countries." Social conditions in Sweden are comparatively good, although there is much need to which the church must minister. "The church stands in the midst of widespread philanthropic efforts, carried out both by church institutions and by public organizations."

Let the Children Go

THERE is a law in Montreal that children under sixteen cannot go to the movies. It was adopted a dozen years ago, following a fire in which over seventy children lost their lives in a theater.

An appeal to the Quebec legislature to abolish the law has been made by the Montreal Protestant School Board and the Catholic School Commission. The motion calls for creation of a board of censors chosen by the Protestant and Catholic boards to select pictures to be exhibited at special shows for young people.

Canada has ta
the rations of
purpose is to b
line with the
with the scale st
of the armed f
Nevertheless the
wise and timely
thrustism will a
generously with
now) at the wa
war, it must be
the health and
front are comple
effort, and equa
nation's bid for
as true for ours
and there are h
our own land th
inroads upon c
needs will be
future. This wi
of food equally
of restrictions
items, farm and
etc. It will als
the demands up

Sweden is re
defense prepar
tualities of spr
vance of the P
ing withdrawa
apologetic cour
and the possib
through Finlan
the threat of i
way by the
Sweden with
from her migh
bor to the so
pressure, gavi
right to use
transport of so
from Norway.
demands may
railways to tr
for the Axis
way; and that
mined to oppo
reason for this
her iron ore ex
cause the go
have not bee
money or in th
used in return

IN THE WORLD'S EYE

By Julius F. Seebach

Canada has taken steps to reduce the rations of its military forces. The purpose is to bring them more into line with the civilian allowances, with the scale still inclining in favor of the armed forces, as it should. Nevertheless the approximation is a wise and timely move. Patriotic enthusiasm will always want to deal generously with the boys (and girls now) at the war front; but, in total war, it must be borne in mind that the health and vigor of the home front are complementary to military effort, and equally essential to the nation's bid for victory. This is just as true for ourselves as for Canada, and there are healthy indications in our own land that the extraordinary inroads upon civilian and domestic needs will be curbed in the near future. This will apply to the matter of food equally with the lightening of restrictions upon commercial items, farm and business machinery, etc. It will also probably apply to the demands upon medical men.

Sweden is rapidly stepping up its defense preparations for the eventualities of spring. The surging advance of the Russians, the impending withdrawal of Finland from its apologetic connection with the Axis, and the possible advance of Russia through Finland to flank the Reich, the threat of invasion through Norway by the United Nations—all fill Sweden with the sense of danger from her mighty but worried neighbor to the south. Sweden, under pressure, gave the Germans the right to use her railways for the transport of soldiers on leave to and from Norway. Her fear now is that demands may be made to use the railways to transport armed forces for the Axis defense lines in Norway; and that the Swedes are determined to oppose. There is another reason for this fear. Sweden has cut her iron ore exports to Germany because the goods already delivered have not been paid for, either in money or in the coal and coke promised in return. The Nazis have been

threatening about that, but the Swedes have stood firm. Hence the preparations for defense.

In the Conservation of shipping space these days every little helps. One contribution by Britain has been the saving of 1,500,000 tons of shipping space by getting the same crop production from 5 per cent less land, and then planting that 5 per cent saved in wheat. Another contribution has been effected by the reduction of livestock to minimum needs, since one acre planted to human food crops will save from five to fifteen times as much shipping space as ground devoted to stock-feeding crops. Britain also has its farm labor problems. Farms with more than half of their land under cultivation have only one man for labor on each one hundred acres. To us the problem may seem small when we realize that the farms of North Dakota would hold all Britain's cultivated land three times over, in spite of Britain's 60 per cent wartime increase in acreage. These facts are offered in the December issue of *The Outpost*, published by Americans in Britain.

Humor, like the sturdy saxifrage plant, finds many ways and forms to break through the harshest resistance. For instance: The Japanese unconsciously crossed the wires of their race superiority when the Imperial government said it would only surrender American prisoners on the basis of one American for five Japanese. . . . Equally unconscious was the OWI censorship which made Tommy Dorsey, the popular band leader, change the words in the novelty tune, "No Stuff in Your Cuff," from "Right soon there's gonna be no more meat, not even mutton," to, "There's gonna be not much meat, very little mutton." . . . Belgian patriots scored a bit of ironic humor on the Nazi radio of Brussels, which was gratified to have a request for the repetition of the obituary of Staf de Clercq, a Flem-

ish Quisling leader, only to learn afterward that the request was made because the public liked to hear that kind of news. . . . The *Bruesseler Zeitung*, organ of Belgium's army of occupation, was heavily sarcastic because a horse breeder named one of his thoroughbreds "Spitfire," and commented, "Other horses will soon be baptized 'Dieppe,' and we are just waiting to hear about some little Belgian girls being christened 'Hurricane' or 'Whirlwind.'" The public claimed the humor of the incident. One father in Brussels christened his baby boy "Winston," but the authorities saw no humor in that. They sent him to jail for nine months. . . . Again the *Bruesseler Zeitung* complains because the people, in mischievous humor, have begun to write "1918" on the walls and billboards, saying, "The people responsible try to find an Achilles heel in German morale. . . . We have been aware of this ominous date for some years now. The year 1918 is branded in our hearts."

Shortage of materials, in this case induced by German submarine activity particularly, has led to the construction of a new type of locomotive in Scotland for Britain's War Office. This new line is to be called the "Austerity" type, and the name is well applied; for the builders were "thoroughly Scotch" in the construction. In the matter of saving material, the amount of steel casting alone was cut from twenty-one tons to four tons per engine. These, of course, are comparatively small engines, such as Britain commonly uses. They will pull 700 tons of merchandise at a speed of 30-40 miles per hour. The "Austerity" locomotive is built to use either coal or oil, and the change is easily and quickly made. Being a war product, and intended for war purposes, it sports a military coat of khaki paint. By the introduction of mass production technique, 6,000 man-hours of time are saved in the construction of each engine.

Lutheran Co-operation in 1942

Report of the Minneapolis Meeting of the National Lutheran Council

THE National Lutheran Council's convention in Minneapolis, Minn., January 27 to 29, increased the activities of that agency in both number and scope. One notable forward step was reported in last week's issue of *THE LUTHERAN*; namely, the authorization of a commission of sixteen to develop inter-Lutheran conferences. A second sponsorship of great importance and scope was the establishment of a Commission on American Missions. Through this commission, confidence, conference, and co-operation are established among the three million Lutherans whose congregations and synods constitute the eight bodies that form the National Lutheran Council.

The Rev. H. Conrad Hoyer of the Augustana Synod has been called to the full-time office of director for the commission. Work was undertaken at Willow Run, Mich. The establishment of twenty-five "emergency stations" is planned for the coming half year.

The Commission on American Missions has proceeded slowly, partly because it expects to adopt a "pay-as-you-go" policy and must therefore await the responses to the million dollar appeal which will be promulgated during the coming month of May among all the congregations of the National Lutheran Council. An emergency fund of \$25,000 has been appropriated "to be used until needed funds are raised."

One item in the appeal to which reference has just been made is \$150,000. From that sum it is expected that the work contemplated in industrial and munitions centers can be organized. The plans call for co-operation on the part of congregations as well as the establishment of work in new population centers.

MEN IN U. S. SERVICE

By far the greatest activity in co-operation which the Lutheran



N. M. Ylvisaker,
D.D.

churches have ever undertaken is that which is directed by a department of the National Lutheran Council of which the title is Service Commission. With it is associated the Army and Navy Com-

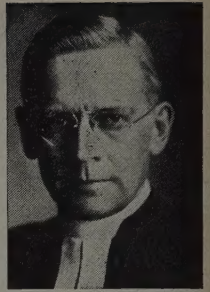
mission of the Missouri Synod. This activity has been organized under the leadership of the distinguished youth worker of the Norwegian Synod, Dr. N. M. Ylvisaker. From his report to the Minneapolis meeting one learns that the nearly 500 pastors and service center chaplains



who are enlisted in this work have established a standing among the men and women in the armed services to which the Lutherans of North America can point with pride.

The Church passed through experiences following the beginning of the war in 1939—but prior to the active engagement of the United States with the United Nations—which were of great value when the full entrance of the United States into the war called upon all the denominations in America to follow their members into the armed services. The Lutherans to a distinguished degree were enabled to develop an efficient organization with outstanding promptness, and the backing of congregations has been inspiring to those who have become either chaplains or service pastors. The number of men to whom the Church's ministry has been brought comprises those who are part of the

Dr. P. O. Bersell,
re-elected
President of
the National
Lutheran
Council



services (the Lutheran Church is assumed to have about ten per cent of the personnel of the Army, Navy, and Marine Corps), but complementary services which were performed by service pastors will accumulate, according to Dr. Ylvisaker, to more than a million men.

In a summary provided by Dr. Ralph H. Long, executive director of the National Lutheran Council, the Church is informed that at the end of 1942 there were 455 Lutheran chaplains in the armed services of the United States, of which number the U. L. C. A. had 134 in the Army and 24 in the Navy, a total of 158. While this number appears large, and while in fact it does exceed the quota assigned the Lutheran Church for the year 1942, the quota for 1943 lacked 154 when Dr. Long's report was prepared.

Concerning the personnel of the service centers, it was reported that twenty-nine service centers were in operation at the end of 1942 and that, in addition to the staff of full-time and part-time service pastors, there are 250 local pastors who volunteer their services. Yet despite the commendable response which the Church has made to this activity, "between 75 and 100 communities are pleading for the establishment of service centers. The present lack of funds has made it impossible for the Commission to accede to these requests."

From the Commission's office in Minneapolis has been directed the distribution of 2,850,000 tracts and devotionals, 300,000 Service Prayer Books, 200,000 Army and Navy Service Books, 116,000 periodicals, and 25,000 books. Three million pieces of service men's stationery have been distributed, 250,000 record cards, and 450,000 printed "stationery supplies." Three hundred fifty communion kits and 320 private

[THE LUTHERAN is indebted to the News Bulletin of the National Lutheran Council, Osborne Hauge, editor, for data in this story.]

communion sets indicate the kind of intimate pastoral activity which the Church has been enabled to provide.

LUTHERAN WORLD ACTION

Closely related to the activities directed by the National Lutheran Council, to which reference has already been made, is an affiliate to which the distinguishing name is applied Lutheran World Action. The term really originates from the program which has been developed by the American section of the Executive Committee of the Lutheran World Convention. An approximate idea of the importance and scope of this department is indicated by the fact that of the million dollar goal for which an appeal will be made in May—while \$500,000 will go to support the work of the Service Commission and \$150,000 will be used to maintain the program of the Commission on American Missions—\$270,000 will be earmarked for war-orphaned mission fields. The report made to the National Lutheran Council on this item is as follows:

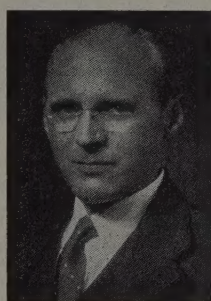
"Ever since the outbreak of war in Europe in 1939, war-orphaned Lutheran mission fields have been maintained by Lutherans of the United States. For many years Lutherans of Finland, Germany, Norway, Denmark, France, etc., had supported large and flourishing mission fields in such countries as India, Madagascar, China, Africa, etc. When war broke out and spread throughout Europe, these fields were cut off from their normal support and responsibility for their maintenance was assumed by Lutherans of this country. The funds for their support have been raised each year since by means of annual Lutheran World Action appeals.

"Though a major share of the burden for the maintenance of these orphaned fields has been assumed by Lutherans of America, it is not correct to say that they alone have accepted responsibility. There is an important exception. In March of 1941 the Norwegian 'government in exile,' with headquarters in London, appropriated fifty thousand pounds (about \$200,000) for the support of war-orphaned Norwegian mission fields. This money was turned over to the Rev. Dr. J. A. Aasgaard of Minneapolis, president of the Norwegian Lutheran Church of Amer-

ica, for distribution. Again in March 1942 the exiled Norwegian government appropriated thirty thousand pounds (about \$120,000) for the support of Norwegian missions, and again this fund was distributed by Dr. Aasgaard. The money, of course, has very materially assisted American Lutherans in their effort to maintain all orphaned fields."

DEPARTMENT OF WELFARE

The National Lutheran Council was established in 1918 and at once



C. E. Krumbholz,
D.D.

began to serve its constituents as the commissioners meeting annually directed service to occur. In the earlier years of its organization it was fully occupied by an extended and highly successful ministry to Lutheran brethren in Europe and in seven orphaned mission fields. However, the volume of demands for home ministries has grown, and in 1938 the Council established a "Department of Welfare," which was assigned to the direction of the Rev. Dr. Clarence E. Krumbholz. Its field of operations is indicated by the description of its major function in the words, "to further the development of real Christian service through the churches and co-ordinate the inner mission, charitable, and social welfare work of the constituent bodies."

Dr. Krumbholz, reporting for the Department of Welfare, called attention to "the growing consciousness of a need to co-ordinate our agencies and institutions in a given area and a similar indication of a growing demand for more highly skilled workmanship in the agencies and institutions. Dr. Krumbholz commented that there is need for the establishment of agencies of training in order that the demand for inner mission workers can be supplied. He has intimated that welfare agencies and even institutions which have no official relation to church bodies, are seeking such relationships.

His report notes "a shift in emphasis from relief to service." The emphasis upon the distinction be-

tween these two terms is one that should receive thoughtful consideration by the members of the Church. Dr. Krumbholz's report concluded with the observation: "Lutheran welfare has an important part to play alongside the home mission activities needed in the war industry areas of our country. Our agencies have had long experience in coping with the problems of inadequate housing, improper recreation, and a spiritual hunger. Our workers are trained for the types of service needed by families and children."

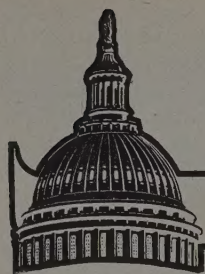
MEMBERS MOURNED

We quote from the report the paragraph in which cognizance is taken of a special feature of the 1943 meeting of the Council:

"The Council also held a memorial service for two prominent commissioners who died shortly before the 1943 meeting. One, the Rev. Dr. Lars W. Boe, president of St Olaf College, and one of the organizers of the Council, died December 27. The other, the Rev. Dr. Ernst P. Pfat-teicher, a Council commissioner since 1931, president of the Ministerium of Pennsylvania of the United Lutheran Church, the mother synod of Lutheranism in America, died in Philadelphia January 9. Tribute was paid them for the great contributions they had made to the Council and to the cause of Lutheranism in America."

The Rev. Dr. P. O. Bersell of Minneapolis, president of the Augustana Synod, was re-elected to serve as president for another year. Vice-president Dr. Martin Anderson of Chicago, president of the Eastern District of the Norwegian Lutheran Church of America, was re-elected, as was also the secretary, the Rev. Dr. Armin G. Weng of Chicago, president of the Illinois Synod of the United Lutheran Church. Mr. S. Frederick Telleen of New York City continues as treasurer.

The absence of Dr. Knubel and of Dr. R. E. Tulloss, both convalescing from illnesses, was regretted. Their places were filled by appointment of the Rev. Paul C. Empie and Dr. C. B. Foelsch. In the places made vacant by the deaths of Dr. Pfat-teicher and Dr. Boe, Dr. R. H. Gerberding, president of the Synod of the Northwest, and Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church, were appointed.



WASHINGTON

By OSCAR F. BLACKWELDER

AND

RALPH W. LOEW

The Bishop

BISHOP GEORGE WEST, Episcopal Bishop of Rangoon, spoke at a Massachusetts Avenue Tea and said a good piece. Here are some chips. . . . "Few people are able to see their own country straight. . . . India will be a problem for the world, not alone for England. . . . Enemies who exploit inner resources usually employ money. . . . The answer to dishonesty is an honest man. . . . I am not interested in people moderately honest. . . . We are 'individualists' with five 'I's' to one 'You.' . . . America's got a colossal job before her. . . . She must pass from defense to destiny. . . . The best scheme in the world cannot be run by bad people. . . . Hope usually consists in a few people. . . . The eyes of the world look to this country. . . . Why can't Washington be the spiritual center of the world? . . . Be people determined to pay any price so your country can be different."

Shades of Daddy

WE know only two members of the Congress with fathers in the Hall of Fame: Senator Bob LaFollette and young Representative Will Rogers. What a heritage! Will, Jr., made his maiden speech last week in the House, following Congressman Martin Dies' extended effort. As his immortal daddy probably would have done, he used only three sentences: "Mr. Speaker, we have just had an oration delivered in the more classic vein. I should like it to be known that at least one Member of this House disagrees; that I disagree with the sentiments expressed, the flamboyant manner of expression, and the use of this great public forum as a means of what we in Hollywood would call personal publicity. I disagree."

Around the Village

CAREFUL estimates put the damage to public buses from Washington's

recent snow and ice at the equivalent of a year's normal wear. . . . Mrs. Roosevelt will read the Scripture lessons at the Easter Sunrise Community Service. . . . The famous columnist, Raymond Clapper, met his talented and beauteous wife at a Christian Endeavor meeting when he was president of the society. . . . The up-to-now rule of putting the preacher's name on all applications for marriage licenses in Washington is changed to inserting his name when the application is granted. There were too many pastoral changes during the three-day legal interim. . . . Dr. George A. Baker (optometrist) of this town holds the International Kiwanis attendance record. He hasn't missed a weekly meeting in twenty-four years. . . . Some Congressmen and their clerks relax in strange ways. One opens the windows of his office and sings opera out over the Mall; another slips to the rotunda of the Capitol and yells to hear the echo, then feels rejuvenated; still another throws his heavy letter opener at his office door.

New

PEOPLE in new places go timid. They start out shopping for a church and end up sleeping through Sunday after a hard week at the office. As the psychology of newness and then of trying to be anonymous settles down, a previously radiant church spirit can cool and freeze over. One local pastor made a survey and claims that 60 per cent of the Protestants living in that area and purporting to hold memberships in other cities, didn't want a local pastor calling on them.

So Mote It Be

WE owe this story to our friend, W. D. Jamieson, former Congressman from Iowa and author of "The Window Seat," one of the best columns that goes out of Washington. Just before Woodrow Wilson left

the White House, Secretary of Agriculture Meredith (close friend of Jamieson) called on him. The President believed the League of Nations was a plan of the Almighty. Said Mr. Meredith: "If that's so, why didn't God give Lodge a cold or strike him down, to keep him away from the Senate, where he killed the League?" Said the President: "If I knew all about why God does things, I would be God." . . . Says the author of "The Window Seat": "Wilson did not quit. He kept on, undaunted, to the end. The harvest is in sight. The world is getting ready for a Wilson peace." The proof of that quotation lies in advance preparation to make it happen.

The Poor Man Wins

WASHINGTON street cars and buses are doing a fine job, but an injustice has just been corrected. The Public Utilities Commission has ordered the company to sell three tokens for twenty-five cents, each good for one ride. Previously, the company didn't sell less than six for fifty cents. Many folks who couldn't fork over fifty cents at one time had to pay straight ten cents fare, and from this source alone the company made \$250,000 a year. Now the poor fellow wins . . . thanks to Gregory Hankin of the Utilities Commission. It's three for twenty-five cents!

Coming to Washington

THE Rev. L. Ralph Tabor of Baltimore has accepted the call to Luther Place Church and will begin his new pastorate on Ash Wednesday. The Rev. Raymond C. Sorrick, president of the Synod of Maryland, came to St. Luke's Lutheran Church, Silver Spring, March 1. To both, welcome and success!

Labor and the Church

"THIS film-slide lecture produced by the Washington Federation of Churches and the United Federal Workers of America, CIO." That credit line caught our eye as we witnessed an excellent kodachrome film showing Washington's housing needs. A line like that, bespeaking the increasing co-operation and understanding of churches and labor unions ought to be commonplace. We want Adolph Keller's prayer to come true, "May America give to the world a Christianized labor movement."

SERIOUSNESS PREVAILED

Virginia Synod's Convention Conscious of War and Its Effects

By P. J. BAME, Mt. Sidney, Va.



Dr. Gould Wickey, Sec'y, U. L. C. A.'s Board of Education; President J. J. Scherer, Jr., D.D.; Secretary M. L. Minnick; and Dr. W. H. Greever, Sec'y of the U. L. C. A.

THE 114th annual convention of the Lutheran Synod of Virginia was held in St. Mark's Church, Roanoke, Va., Dr. J. Luther Sieber pastor, February 2-5. The president, Dr. J. J. Scherer, Jr., opened the convention by the use of the Order for the Opening of Synods, which was followed almost immediately by the Communion Service. Secretary M. L. Minnick was liturgist, and Dr. R. Homer Anderson, Pastors A. W. Ballentine, R. N. Peery and P. J. Bame were administrators.

DEVOTIONS

This year the convention departed from its custom of the past of having the devotions conducted by several pastors. The Rev. Carl A. Honeycutt, Winchester, served as chaplain and conducted the devotions of the entire convention. All the devotions were deeply spiritual and appropriate to that particular portion of the program which was in progress at the time for prayers. If there was any "high light" in the convention, the devotions constituted the same. We are confident that the brethren came away from the convention enriched in their spiritual experiences by reason of the spirituality of the devotions. These periods confirmed our conviction that the devotional periods in our conventions can be made a source of great spiritual power and blessing.

SERMONS

Two sermons were delivered during the convention, one by Dr. J. J.

Scherer, Jr., president of the synod, and the other by Dr. W. H. Greever, secretary of the United Lutheran Church in America.

Dr. Scherer selected as his topic, "Building the King's Highway," using as a text Isaiah 40: 3, "Make straight in the desert a highway for our God." He noted three areas where the highway must be built. (1) Our Hearts. (2) The Heart of the Nation. (3) The Heart of the Nations. We as the Church are called to build this highway over which the King of kings is to travel when He comes to take up His abode in us, in the nation, and in the nations—when He comes to make the kingdoms of this world over into the kingdom of the Lord. We are called to that mission *now*. But we shall not be alone, nor build alone. Christ will help us, the Holy Spirit will be with us. We must be holy men of God, if we would be builders. We must be willing to work in the rough places, in the desert places, in the arid stretches of the present warring world. These seem to us to be the timely suggestions of that sermon which introduced the motifs of the convention.

Dr. Greever, in his introductory remarks, said that he was not going to preach a sermon, though he was going to take a text. ("I have known preachers who took texts but did not preach sermons," said Dr. Greever.) Dr. Greever's theme was, "The Christian's Vocation," based on the text, "I therefore, the prisoner of the Lord, beseech you that ye walk

worthy of the vocation wherewith ye are called." Eph. 4: 1.

Dr. Greever stated that we are here called to "re-present" Christ, and then asked two questions as the main points to be studied: "What?" and "How?" We are going to do our best to present those subdivisions under those two questions.

I. WHAT? (1) Called to present Him, by the use of His name. (2) Called to exemplify the principles which determine His character. (3) Called to publish the facts and the meaning of His redemptive work. (4) Called to give supreme support to the cause for which He gave His life. (5) Called to unconditional identification of self with Him, in purpose, principle and motives. (6) Called to demonstrate the real values of life, absolute and relative.

II. How? (1) By utter dependence upon His grace, and therefore the full use of the means of grace. (2) By wholehearted allegiance to His Church. (3) By self-discipline which allows no compromise with the secular world. (4) By strict observance of His commands as the revelation of His will.

Dr. Greever's analyses of a theme are of great value in themselves and as suggestions.

MARION COLLEGE DAY

Since Marion College, the synod's Junior College for Women, is in the midst of a campaign for \$50,000, it was thought wise to allow the college to have a part in the program of the convention. The program was arranged by the Rev. J. Luther Mauney, chairman of the campaign, and also pastor of the Lutheran church in Marion, Va., in co-operation with the college itself. The Marion College Choir furnished the music, and Dr. Gould Wickey, executive secretary of the Board of Education of the United Lutheran Church in America, delivered the address, which was broadcast by the local radio station. Brief talks were made by Miss Mary Grace Scherer, granddaughter of Dr. J. J. Scherer, founder of Marion College, the Rev. Carl A. Honeycutt and the Rev. John R. Brockhoff, former pastors of the Lutheran Church in Marion. Many expressions of appreciation of the work of Dr. Hugh J. Rhyne, deceased president of Marion College, were made by the members of the synod. (Continued on page 21)

Is It Worth While?

What the Church Seeks to Do in Communities

By ARTHUR M. KNUDSEN, Divisional Secretary,
Board of American Missions

• It was down in Kentucky. We were traveling with the president of the Kentucky-Tennessee Synod through the cave country, when Dr. Ira R. Ladd suddenly asked: "Do you remember Floyd Collins?" to which the answer was an immediate affirmative. And suiting action to the word pointed in an easterly direction as he said, "Over yonder is the cave where he was trapped." How well we recall the pathetic circumstances. This simple, obscure mountain boy, exploring the great underground caverns, had been caught in a narrow passage, and when the news reached the outside world extensive and expensive efforts were made to release him. Day after day the nation knew of the progress being made, and millions sighed when the sad news was flashed across the wires that they had reached him too late. But nobody criticized the effort. Hundreds of thousands of dollars had been expended in the attempt to save this humble boy from death; but if anyone found fault with the humanitarian task it was not reported. It was a matter of life and death and the cost was secondary.

DESPITE WAR RESTRICTIONS

• This time it was up in Wisconsin. For four months a special worker of the Board of American Missions had been at work in the community developing a mission congregation. More than a hundred people were gathered in a small, modest cottage for a service of worship. A lot had been purchased for the erection of a church, but restrictions and priorities had put a stop to all building operations. There was no store room, no lodge hall, no funeral home, no public school available for services. There was not even a vacant house that could be rented for the purpose.

And so a residence was bought to serve temporarily as a place of worship. The wall between the living room and dining room had been removed. And in those cramped quarters the congregation gathered that Sunday morning. Every available space was occupied. The choir and the portable organ were out in the kitchen. Thirty people were in the basement listening over a loud speaker system. It was organization Sunday: 126 people had signed the charter membership roll.

It cost to start that work. First, a survey had been made by a group of seminary students employed for the purpose during the summer season. A thorough house-to-house canvass had provided considerable information concerning the church affiliations and preferences, and indifference, too, of the people in the community. This data had been assembled, tabulated, analyzed, and upon the basis of the findings the field had been approved for occupancy. It seemed to give promise

of a hopeful missionary opportunity. There appeared to be a real need for a mission congregation.

Immediately an approved worker had been assigned to the field to visit the prospects, to call upon the unchurched Lutherans and non-Lutherans. You should hear that pastor tell the story of his experiences. On the first round of visits scarcely a door was opened to him. Few showed any interest. Fewer still made any response to his efforts. But day by day, week in and week out, for several months he had tramped the streets of that community, calling again and again where at first doors were closed in his face, until he had won the confidence of the people, and had proved the sincerity of his interest and purpose. Before long he had been in every unchurched home with the message of Christ and the invitation of His Church. By the end of four months there was scarcely a home in the community that refused him admittance.

It cost much to enter that field. It cost time and patience and grace—and money. It cost money to employ those surveyors, to support that worker, to buy that house. It cost money to win those souls and establish that congregation. But how immensely worth while.

REPENTANCE, CONFESSIONS, RENEWALS

• In another midwestern city a similar procedure had been followed, the survey of the field, the follow-up of the prospects, the enrollment of scores of people on the charter roll. The field had first been entered with a view to starting a preaching point to be attached to a near-by self-sup-



Members of Trinity Church, Fort Atkinson, Wis., organized by Missionary Dwight H. Shelhart with 118 confirmed charter members. (See page 23.)

porting parish. But the worker soon discovered that the community lacked adequate facilities for Christian work. Hundreds of children were not attending Sunday school, and hundreds of adults were outside of the church. On the day of organization a year ago the scene must have gladdened hearts in glory as well as those who participated in the service. After months of patient pastoral work and faithful catechetical instruction, 22 adults were received by baptism, 22 adults were

confirmed and 38 were admitted by letters of transfer. At the evening service 37 children were baptized. At that time 129 children were enrolled in the Sunday school. If, as is true, "There is joy in the presence of the angels of God over one sinner that repenteth," we may be sure there was abundant joy over the repentance and confessions and renewals of faith and consecration on that happy day. It seems almost irreverent to ask: Is it worth while?

(Continued on page 17)

YOU and I

Chaplain LIGHTNER A. SWAN on Army Life's
Ideals and Ideas

ARMY life has many phases. Primarily, it aims to prepare men for battle and to defeat the enemy. The technical phases of preparation engage most of the soldier's time. Accuracy and deftness in handling the machinery of war are essential to victory. There is no question about that. The enemy is a deadly foe, and the soldier must be prepared in every way to meet his deadliest weapons.

But there are other phases of Army life that are also important. After all, it is not machinery, guns, ships, and airplanes that we are trying to protect. These are merely instruments, inanimate objects, a means to an end.

There is a human side, even to war. Let us not forget that. While the destruction of the enemy is an immediate aim, yet back of that is an ideal, a hope, a plan. A plan and a hope that once the enemy is out of the way, then life may proceed harmoniously and happily. A life that will include all human beings. A life not for Americans, Englishmen, Russians and Chinese alone; but a life for the Japanese, the Germans, and the Italians as well. It is this life of human compatibility between all races, creeds, and colors for which we are fighting. This is a life and death struggle between the forces of human brotherhood and the forces of tyranny, hate and greed. While we feel sure that our objective is wholesome, we will do well to orientate ourselves to that idea. In other words, a soldier will do well to become accurate in focusing his attention upon the goal of human brotherhood. Every bomb that is dropped on the enemy is a bomb to liberate even the enemy himself

from his self-imposed bondage. Americans can no longer fight wars to save the "American Way of Life" only. Wars are fought now to save the wellbeing and happiness of the whole human family.

Then there is a personal phase of Army life that is important to every soldier. Let the soldier never lose sight of his individuality and his personal wellbeing. You are important. While you are called to do the fighting, at the same time your interests are at stake as much as those of other people. Your life need not be thrown away with careless abandon just because you are facing possible death in the struggle. The important thing for you to consider is that you strike a balance of character as a soldier.

A morbid introvert is of no value to the Army. A man who shuts himself up inside, away from other men, refuses to mingle with them, is a drag on any outfit. Just one or two in any organization will turn the spirit of a squadron like this sour.

On the other hand, the slapstick extrovert who goes all out for hell and its curses can soon break down the morale of any group. The old colonel who said, "A soldier who doesn't know the details of his job, is an enemy, not a colleague," might

also have said that a soldier who goes out and bring back a case of social disease is just as injurious to the war effort as one who would pack up all the S-2 material and deliver it to Hitler or Tojo.

Army life doesn't necessitate a man going either to the extreme of a morbid introvert or a dangerous extrovert. There is a balance of character to be found; and happy is the soldier who finds it. To become a well-balanced social being is just as important to victory as is our technical training.

And then there is the faith side of Army life. Faith in God. No soldier is equipped to do his best who goes out to battle without God. Even if he wins, he loses. He loses his hold on eternity. That soldier, that squadron that leans squarely on God is invincible. Without God, the ideals of human liberty, justice and equality fade out with the smoke of battle; with God they flower into reality.

You and I are called upon to take our places as men in the U. S. Army. It is an honor. God help us to be honorable. We have a job to do. We may not be here to see the fruit of our labor. We may enter the battle to give others a chance to live. If so, the philosophy back of the following verses might help us carry on.

"An old man traveling on a lone
highway
Came at the evening cold and gray
To a chasm vast, deep and wide.
The old man crossed in the twilight
dim
For the sullen stream had no fear
to him;
But he turned when safe on the
other side
And built a bridge to span the tide.
Old man, said a fellow traveler
near,
You're wasting your time in build-
ing here.
You've crossed the chasm deep and
wide,
Why build you this bridge at even-
tide?
The builder lifted his old gray head,
Good friend, there followed after
me today, he said,
A fair-haired youth whose feet
must pass this way.
He too must cross in the twilight
dim.
Good friend, I'm building this
bridge for him."

AMONG OURSELVES

By Margaret A. J. Irvin

Beautiful Words, Wonderful Words

Do you remember the old gospel hymn? It is still used in some Sunday schools and sung with gusto, "Wonderful Words of Life."

Not only these "words of life," but all words have a certain fascination. We like to manipulate them like pieces of a jigsaw puzzle, fitting them together in different shapes, drawing them out of the air and arranging and rearranging them till they make the desired pattern. Sometimes we make them fit the pattern we had in mind. Sometimes the words themselves create their own pattern.

To enjoy playing with words, we must, of course, know the words and where to find them when we want them. Our vocabularies are built up during our school days. As we grow older, we can reach into our storehouse of knowledge and pluck out the combinations of sound we need to express our thoughts.

Many parents make a hobby of watching their children's growth in this respect, just as they chalk up their height on the door frame. They are as silently pleased by the correct use of a new word as a bird lover who finds a species new to the region nesting in a near-by thicket. They check up periodically on the child's understanding of words. As he grows older, they encourage him to join the game. They teach him to track down the exact meaning of every new word he hears.

A parent with this sort of interest naturally scrutinizes his own vocabulary. He makes sure that his child learns from him the words that have permanent value, words that will be useful tools in creating pictures and revealing thoughts.

Yet the parent is not the only source of his child's growth in this respect. A mother of a nine-year-old youngster exclaimed in dismay, "He knows bad words I had never

heard at his age!" There is no way she can keep him from hearing bad language. The best she can do is prevent him from deriving any satisfaction from using them. Nothing will encourage it like the mingled horror and amusement with which many parents receive the performance.

And she can show a lively interest in the correct use of good language. Children in the third grade of the public schools and above can use the proper terminology for church furnishings and parts of the service. They cannot be expected to define theological terms with any degree of accuracy below the first year of high school, but long before that they should recognize words used in The Service and be able to fit them into their context.

You remember the theory the Africans had that gorillas were really men and the only reason they would not talk was that they were afraid that if they talked they would be made to work. Sometimes we treat our children as though we thought they could not talk like human beings, as though we were afraid they could not think.

Bad language, like any other form of undesirable behavior, is a form of frustration. Arouse the child's interest in new words, good words, "wonderful words" and you will have placed in his hands a true means of self-expression.

Fairies Dancing

"QUICK, Mother! Come see the fairies dancing. Aren't they pretty?"

The four-year-old was looking out at the raindrops splashing in the great puddles. The harder the rain came down, the faster and higher danced the "fairies." The four-year-old was fascinated.

"And the grass and the trees are getting a drink, aren't they?"

His mother smiled. She knew the

ideas were not original. That fairies dancing business was something the eight-year-old had picked up in her reading and passed along to small brother. The growing things getting a drink came directly from his Sunday school training.

With childlike confidence, he had accepted both stories. He made no attempt to differentiate between God's gift of water and the fairies' dance. One was as real to him as the other. He could see the thirsty ground absorbing the moisture. He could see the gaily twirling fairies.

How could anyone explain to him that one was real and the other a product of the imagination? And who would want to restrict his budding imagination to adult standards?

The imagination of a little child feeds on all sorts of things. It clothes reality in fancy and makes the unreal real. Restrict it in childhood, and you kill something very precious.

Take away the joy of make-believe and you are creating the sort of personality that sees only what is before his nose. You are limiting his belief to the evidence of his senses. You are destroying the quality which becomes in adulthood the basis of faith, "the substance of things hoped for, the evidence of things not seen." You are foreshadowing the sort of grown-up whose Christianity is morality and who understands only the letter of the law.

The child who can feel at home in a world where fairies really dance can be led into the world of the spirit far more easily than the matter-of-fact little person who has to prove everything to himself. "As he grows in years" his imagination will tire of a diet of fairy tales, just as his body has tired of strained baby foods. He will be ready for the meat of the scriptures. He can be led to them gradually, and he will read them with eyes that see beyond the printed page and a mind that understands things that cannot be touched and tasted. He will be stronger and more at home in the world of the spirit because he has gone adventuring in the world of make-believe.

"See the fairies dancing and giving the grass a drink?"

"They're lovely. Who sends the rain to make the fairies dance?"

"God does. Didn't you know that?"

HE STOOPS TO CONQUER — Mrs. Lathrop is Permitted to Win an Argument

"For you." Jerry held the phone toward me.

"Are you going out to the dining room? Don't touch that pile of R's. And the envelopes on the floor are the ones through M that are sorted and addressed and ready for Joan and Mark to stamp as soon as they get here.—Oh, hello, Mrs. French. I'm really sorry, but I don't think I'll be able to get there. No, the children are all right, but I've been helping my husband get out his Lenten folders and I've had to let things go around the house. I can hardly move, things are so topsy-turvy, and I simply must get things under control before I do another outside thing.

"Oh, I know they will wait. They've already waited a week. But I'm sure the rest of you can work out the details perfectly well. This meeting will just be a check-up, won't it? Each church group knows what part of the service belongs to them. I'm sure no one will let you down. They really take the World Day of Prayer seriously here in town.

"Now, don't tell me you worried about Mrs. Gerber? I keep forgetting you don't know some of the women as well as I do. She always makes a fuss, but she gets it done. That's just part of the ritual."

"If she wants you at the meeting do go along. I'll manage here," Jerry whispered.

I looked my exasperation. "How," I pantomimed, "can I leave this house in such condition? That dining room full of half-addressed envelopes? Those unmade beds? My unfinished ironing?"

"It will wait, and I'll help," urged my husband.

"That sounds like a good idea," I said into the phone, before trying to express in sign language what I thought of any help that could be rendered by a busy pastor at the beginning of Lent.

"About that meeting tomorrow, Mrs. French; I'll let you know. Perhaps I can get things in such order here that I won't mind leaving. But whether I get there or not, I'm sure everything will go beautifully."

"Good girl," Jerry approved. "You won't need to do anything at that meeting but give Mrs. French a bit of moral support. And what difference does it make whether the house gets a bit mussed up?"

"A bit mussed up! It's a disgrace now. How can I possibly go out and with a clear conscience pay attention to the business of the meeting when I know I'm leaving a nest like this?"

"Oh, it's not so bad. It just looks lived in."

"It certainly looks lived in. Honestly, Jerry, it looks as though we'd had fits in it. Well, we'll see how things shape up by tomorrow."

"I've finished those letters, so I'll come get at the addressing, too. I had hoped to do a little reading, but it will just have to wait till we get these out. With so many new people in town this year, these Lenten announcements are especially important."

"I'd like to say 'run along and read, I'll finish these,' but if you really want me to go to that meeting, I can't be noble. Here are the W's. I haven't touched them, and there are a lot."

"Let me at them. We'll be through in no time."

For a while there was silence, except for the scratching of pens and the rustle of paper.

"This reminds me of the first year we were married." Jerry snapped a precious rubber band around a handful of envelopes. "You were a very good secretary in those days."

"I had more time on my hands then. I could whisk my housework out of the way in no time and be free to help you."

"I needed it, too. There was practically no lay leadership in that congregation. They had never been made to feel their responsibility."

"Does it ever occur to you that just as you built up leadership there, between us we may be letting it die here? Perhaps too much leadership from the parsonage is bad rather than good."

"That's true, of course. I'm just trying so hard to fight any let down in the church's real program. Peo-

ple are so ready to say they can't do this or that or the other thing because they are 'too busy.' They would be quite ready to give up a lot of things for the duration, if I didn't keep pushing."

"Are you sure that would be quite wrong? Perhaps this is a good time to 're-think' American Christianity and scrap the non-essentials."

"So far as this congregation is concerned, it has been done. I know you're laughing at me, but 'it ain't funny, Magee.' We have cut everything to rock bottom. We've cut out all the frills that don't contribute directly to worship, evangelism, education or service. But that still leaves a full-time program. We can't let people say they're too busy, and we certainly can't set that kind of an example in the pastor's family."

"Even if our household affairs get into such a snarl that your preaching suffers?"

"Touché! If I admit you've won the argument, will you go to the meeting tomorrow?"

"Yes," I smiled as the phone rang again, "unless that is Mrs. French calling to say she's sorry she had cold feet and she won't need me after all."



Naughty Nora's NONSENSE

SOME people's tempers will
explode

If jostled just a fraction.
Far more dangerous are the
ones

That practice delayed action.

SACRED SENTENCES AND OBSERVATIONS

Help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude.

II Chronicles 14: 11

ABYSSINIA, the ancient Ethiopia, was known also as Cush. Named after their ancestor, who was the oldest son of Ham, the Cushites of Africa, like their whiter cousins to the northeast in Asia, were tall and strong, in marked contrast with the pygmies of the deeper jungles. In the time of Asa, king of Judah, a vast army of these Ethiopian Cushites, numbering one million, came toward southern Palestine as in a tidal wave which the smaller army of the Israelites seemed powerless to repel. But King Asa allied himself with a power greater than all armies. It was with the unseen might of Jehovah.

+ + +

If I have all faith, so as to remove mountains, but have not love, I am nothing.

I Corinthians 13: 2

FAITH can move mountains, literally and figuratively. Faith in mechanics and human enterprise did it in building the Alaska Highway. Faith in God plus use of human means overcomes disease and removes mountains of worry and other mental and spiritual ills. But the great exponent of faith from Tarsus, writing the Corinthian Christians, devoted a chief chapter to the highest laudation of that which he esteemed still mightier and more precious—love.

+ + +

And the eunuch saw him no more, for he went on his way rejoicing.

Acts 8: 39

HAVE you seen a Negro "baptizin" at the river? Lifted from their immersion into "newness of life," they "get religion" in overflow, throw their arms with ecstasy, and "shout" of their newly found glory. Devoid of the emotional contagion of "hallelujah crowds" who witness the "Jordan crossing," is the subtle charm of the quiet baptism of the Ethiopian eunuch. A sense of peace and spiritual uplift pervades our souls as we read this story of the joy

of salvation. "He went on his way rejoicing."

+ + +

And when they came up out of the water, the Spirit of the Lord caught away Philip.

Acts 8: 39

REMOTE control is a favorite dream of science. Electric contacts and radio messages are no longer imaginary. God's Word tells of an even more wonderful contact and control. It is the direct guidance and motivation of the Holy Spirit. Mental and spiritual telepathy are subjects of which we are just beginning to learn the ABC's; but God has antedated all scientific and psychic discoveries by the revelation of His direct contact through the Holy Spirit. The inspired record states unequivocally that "an angel of the Lord spake unto Philip, saying, Arise, and go toward the south." Seeing an Ethiopian traveling his way, the Spirit said unto Philip, "Go now, and join thyself to this chariot." After instructing and baptizing him, "the Spirit of the Lord caught away Philip." The same Holy Spirit still operates "when and where he wills."

+ + +

But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Caesarea.

Acts 8: 40

SOMEONE has said poetically that "the greatest radio is to send a ray of sunshine into a burdened heart." After enlightening the mind and lifting the burden from the heart of the Ethiopian student of the Hebrew prophesies, the evangelist baptized him and then suddenly disappeared. The Holy Spirit led him northward toward the seaport Caesarea. Beginning from Azotus, "he preached the gospel to all the cities" through which he passed. He blazed the trail for the apostle Peter, whom the Spirit impelled to follow to this city in search of souls for the Kingdom.

+ + +

And a voice came unto him again the second time, What God hath cleansed, make not thou common.

Acts 10: 15

I SAW a man in the last stages of delirium tremens. A sad spectacle he was. Once a highly respected citizen, talented and successful, he spent his last days, forsaken and helpless, in a hovel. He was groping his way among imagined serpents which his distorted vision saw attacking him, as he cried piteously for deliverance. Not so are the true visions of the man who is Spirit-filled. Such a one was the fisherman who once "denied his Lord, with cursing, but who was transformed by grace into the apostle Peter. A distorted imagination it seemed at first was his when he saw "in a trance . . . all manner of four-footed beasts and creeping things of the earth and birds of the heaven." But it was a God-sent vision, attended by a voice which commanded him to eat of that which to him as a Jew was "unclean." No individual, no nation, is beyond God's reach.

+ + +

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

Revelation 21: 1

ST. JOHN's vision of the apocalypse beheld the "new heaven" and the "new earth." In our own days of universal dreaming we may look and plan for a "golden age" for the nations. "The kingdom of heaven is at hand," is the divine announcement. Here and now some experience of paradise, some foretaste of what shall be, is possible. "The kingdom of heaven is within you," as a spiritual reality, expressed in "righteousness, peace, and joy in the Holy Spirit"; but its full realization will be known only when the mysterious and dangerous "sea is no more," and when the warrings on the earth which it encircles and the heavens "are passed away."

PRAYER

Which Gave Asa Victory

HELP us, O Lord our God; for we rely on Thee, and in Thy name are we come against this multitude. O Lord, Thou art our God; let not man prevail against Thee. Amen.

RACIAL SPECULATION

SPECULATION has run wild in the consideration of racial origins and characteristics. Because of intermarriage in the course of centuries, there is no such thing as a pure racial stock. Even a relatively detached race will develop new characteristics under a changed environment. The Jews, for example, with their reputed similarity of facial features and mental habits, differ according to climatic or other background; as witness the ruddy-faced blondes among them, in marked contrast with the brunettes of sharper features and aquiline nose. The Jews are but one family of the Israelites, as are the latter of the Hebrews; and Eber, from whom the larger group reputedly sprang, was the originator of only one branch of the Semitic people descended from Shem.

The ethnical student gets into a real tangle when he tries to establish definite racial bounds and to draw arbitrary lines, as between the "pure Aryans" and the Jews, or any other group. How unreasonable to claim that the unmistakable characteristics of Shem, of Ham, or of Japheth have continued unchanged and distinctive throughout all the ages since the time of Noah! Residence in any one land continuously for several generations under the same environment of climate and the same governmental, industrial and social conditions, will undoubtedly develop a common distinctive type. Language, mannerisms, and even physical similarities, will be bred into the peculiarities of the people belonging to the same nation or group.

A NEW RACE

TURNING from historical speculations and from discussions of mooted Bible questions, we face the practical phases of race relations here and now. The Negroes who have been transplanted from their former jungle environment in Africa to America are incorporated into the citizenry of the United States. They have the same franchise and rights before the law as white members of the nation. Not as uncivilized Negroid tribes of the "dark continent" nor as slaves on plantations, but as a newly created people, living

in a new environment, with entirely new problems, does the student of racial relations view the Negroes of the United States today. The study of historical backgrounds and the speculation concerning racial origins and peculiarities interest both colored and white today only as they relate to practical current issues.

THE modern American Negro is little concerned about what happened generations ago. He thinks in terms of dollars and cents, living conditions, industrial relations, and his social and moral wellbeing. As among the white portion of the population there is every variety, so among the Negroes there are good citizens and ornery ones, fine Christian characters and grumbling trouble makers, valuable workmen and good-for-nothing loafers. A true appraisal takes into consideration all elements of the colored population, and neither condemns wholesale nor goes to sentimental extremes in sweeping suggestions as to how to create a Negro heaven in America.

Agitators there are who stir about among the Negroes to flaunt a new race banner with a "Double V" as their slogan. They decry the "Victory sign" for freedom as "hypocritical," and claim there is no real freedom for the Negroes in the United States. But such subversive elements are not found among colored people only. A certain number of all racial backgrounds magnify the inconsistencies existing throughout the United Nations wherever freedom is championed theoretically yet denied to certain minorities.

A check-up was made some months ago by *The Charlotte* (N. C.) *News* to learn the extent of the reported widespread agitation among the Negroes and the reputed existence of "Eleanor Clubs" among colored women. After painstaking investigation a special reporter found that the agitators are comparatively few and have little influence among the mass of the Negroes, while the so-called "clubs" are non-existent. The jesting use of the name said to be used by the latter organizations he rightly denounced as a gross injustice to the first lady of the land. While not minimizing the harm done by some agitators in connection with both political and labor relations, the investigation revealed that most of the current rumors of subversive

activities among the colored population are to be traced to hearsay. Somebody said that "somebody else heard Mrs. Soandso say that it surely must be so."

The physical appearance and racial characteristics mentally and otherwise of this old-new race may engage the scientific and the speculative attention of students; but the *inter-relation* of all groups of whatever background or color within the nation is our practical concern as citizens and as Christians. The state deals with external relations, as they concern the common good; the church endeavors to cement those relations by *spiritual* ties, dealing primarily with the salvation of the soul and the shaping of the character of the individual. To the extent that the principles of Jesus Christ are accepted and followed, the danger signals come down and the "go" sign of God's approval stands out at the crossroads. Under the divine guidance and blessing only can our safe progression be assured.

GOD'S SOLVENT

As we write, nature is draped with a thin veil of ice. The bitterness of winter has not yet passed, and her chilly fingers clutch the lengthening days as if loath to let them go. Even winter is beautiful, for the strange garb she places on each branch of tree and bush and each blade of grass is made to glisten by the sunbeams, that begin to kiss away the gloominess of gray days and to smile with the approach of spring. The icicles drop their tears as if hesitant to leave and to weep over their supplanting by the new life.

Even so, throughout God's universe, the forces of warmth and love disrobe from their frigidity all who face the sunshine from heaven. The love of "the Father of lights" is all-sufficient to banish human ills. Not piecemeal does He work in the operations of His providence and grace. He simply turns on the flood-lights of heaven and a waiting world feels the divine surge as it fills all realms. Each individual and social problem disappears as the love of Jesus and His transforming Spirit pervade the hearts of men.

These two facing pages are presented for meditation by J. William McCauley, D.D., Salem, Virginia.

Across the Desk



LAST month the Boston Symphony Orchestra opened one of its Saturday night concerts with a composition by an English composer. The "analyst" for the evening advised his hearers that the theme of the work is steeped in English folklore. We claim to have some conception of that word *steep*. It is what occurs on the kitchen stove when tea or some other raw food material is subjected to a period of gentle soaking in water. The result is an infusion by which the tea takes charge of the odor, color, temperature and taste of the fluid in the pot (or kettle) and gives one, it is said, the afternoon beverage of Old England. Judging from what we have read, an American may be a lineal descendant of the Pilgrims or of the Virginia Cavaliers, but he will not "belong" in the society of his English forebears until he acquires the habit of 4 P. M. tea.

Americans a Folk

But we have drifted from the remark of our commentator on the Boston Symphony's piece of music "which is steeped in English folklore." We listened to the performance of the composition with close attention, eager to prove ability to detect and appreciate the quality described. But no British "folklore" registered. Evidently nativity in Ohio, and four and a half decades in Pennsylvania do not produce in an American the capacity that is needed to detect the subtle qualities of a folk distinction. Perhaps the explanation lies in our being saturated with our own American tastes.

We respectfully assert and insist that despite the comparative youth of this western nation, there is an American folk and the beginnings of an American folklore. These folk characteristics obtain expression in distinctive folk ways, folk proverbs, and folk pride. We have as a matter of fact folk songs and folk talent.

Probably to establish a people's claim to the possession of folklore,

one must first have evidence that they may rightfully be classed as a folk. In Germany in 1923, we were told by one who thought he knew: "The United States is a government but not a folk." He based this conclusion on the fact that there are numerous countries from which Americans or their ancestors have come, and to which references are made by such terms as fatherland, mother tongue, and that sentiment-burdened phrase, the old country. But the fallacy in such a conclusion is its disregard of the fact that one of our well proven, highly cherished folk principles springs from the equality of opportunity which we have been proud to share with each other. Where else would one find the expression of folk unity that is demonstrated in the programs of folk songs and compositions of many ancestries that are heard at the highest types of concerts and sincerely enjoyed?

One's Hymnal

We are not defending a cause nor proving a principle in these references to music, although we shall offer an assertion for consideration in a later paragraph. At this point the right to be called a folk is still in mind. Maybe we are overly sentimental and musically lowbrow, but we confess to experiencing repeated "emotional thrills" in the current movie in which George M. Cohan is the dominating hero. It is claimed that the film gives a fairly accurate story of this son of Irish-born parents, on the lapel of whose coat at the order of the last Congress the President of the United States pinned the Distinguished Service Medal. Certainly the behavior of many audiences during the performance of "Yankee Doodle Dandy" has demonstrated the common possession of attributes sufficient in number and depth to prove that we are a folk and not a mixture of nationalities.

Some authorities prescribe the

songs that are popular in a nation as the source of data concerning their traits. And among songs the hymns used by the congregations and families have great significance. It might solve the problem of a thesis writer to assign him comparisons of the hundreds of collections of hymns and melodies which are the media of prayer, praise and worship of the denominations in the United States. It would be a laborious undertaking, but we have reasons for believing that an examination would reveal several folk characteristics distinctive of our conception of freedom of worship.

Hymn Writers' Origins

Of our U. L. C. A. hymnal's 577 hymns one finds that 180 are listed as translations, the stanzas having been originally Welsh 1, Italian 2, French 2, Danish 2, Swedish 2, German 117. The inheritance from the church prior to the Reformation consists of Greek 9, and Latin 45 poems. Were it our chief purpose to show the element of catholicity which is demonstrated by the unbroken continuity of our church's traditions of worship from apostolic times until now, we would note the hymns in our liturgy that are quoted from the New Testament, such as the Nunc Dimittis, the Magnificat and the Benedictus. These are complemented by such sacred songs as the Gloria in Excelsis, the Doxology and the Te Deum, by which sentences from the New Testament were expanded into the form in which we now use them. Then when the apostolic age was ended, the church fathers contributed poems for the worship of their generations. At first the language was Greek; of these, nine as translated into English are in continued use among us. With the separation of the Christians into Roman and Eastern Catholic groups, the language of our hymnists changed to Latin. Prior to and within the sixteenth, this century of the Reformation, forty-five Latin poems were written and conserved for present-day use.

As would be expected each of these poems, regardless of their original language, expresses sentiments of worship that were valued by those in whose times they were written and by us also. This fact is a fascinating one. It demonstrates the true catholicity of our western Lutheranism.

One can note, however, the entrance of a national spirit as the church and a folk form the characteristics that indicate influences of folk type and folk talent. Of the hymns in the Common Service Book of the U. L. C. A. over 10 per cent (40 of 333) writers are American born. Since the sources used by the committee that made the selections were such as have earned distinction sometime, somewhere and by some group of devout worshipers, the number of American writers whose poems gain a place is another evidence that we are entitled to rank as a folk. At no far distant date the index of the hymnal will name a group of writers under the title American.

TIMED RESPONSE TO APPEALS

In the congregation to which we belong, the pastor in the course of a February announcement, suggested the wisdom of beginning now to save for May 23. And what is to happen on May 23? Answer—the ingathering for Lutheran World Service. And what is meant by the phrase “World Service”? Answer—by “World Service” we mean an activity directed by the National Lutheran Council in which eight Lutheran general bodies co-operate to maintain ministries affected or required by the operations of the war.

The cause is not new, nor are the agencies presenting it for consideration strange to us. The first phase of this “Emergency Task” was brought to the attention of Lutheran churches in the United States and Canada in 1939, when currency restrictions and the war with Finland interfered with the transmission of funds to Foreign Mission fields from European Lutheran missionary societies.

Then our Lutheran congregations undertook “to follow their members” who were in the armed services of the United States government. This task with the continuance of missionary subsidies was budgeted at \$500,000 and dated 1942. What was done entitles us to the gratification due those who look back upon a work well performed. The requirements in what the national government calls “man power” have been enormous. It has meant co-operation with the national authorities in appointing and equipping chaplains; also the complementing of chaplaincies with the attentions to fellow

believers at “service centers” where pastors and lay workers fought the effects of loneliness, homesickness and directly evil temptations; also the preparation and distribution of literature and supplies.

Now 1943’s responsibilities are before us. A survey of their nature and extent estimates their volume at twice what was successfully handled in 1942. Their articulation with the church’s ministry to its own is essentially spiritual. This means that neglect of performance will jeopardize the faith of hundreds of thousands of our fellow Lutherans. For the first time in a big way the problem of solving the ministry required for new munition and industry communities has been faced. Its importance can be judged by the fact that it has been budgeted at \$150,000. From another point of view failure to handle these “floating communities” means a threat to American religious loyalty for a generation yet to come.

What to do? Several phases of our duty will be described in the coming weeks. One of them is an offering on May 23. We should begin now to make such adjustments as will enable us to do our part as this and other appeals come to us. They will be numerous but they will be real. They will not be beyond our capacity if we look ahead and get ready for their arrival.

Is It Worth While?

(Continued from page 11)

WON BY FRIENDSHIP

• But let us take you to a far-western mission. All the usual activities of a normal congregation were in operation, the Sunday school, the Women’s Missionary Society, the Lutheran Brotherhood. This story confines itself to the young people’s work. The Luther League was discussing the subject, “Christian Friendship,” and toward the close of the meeting the leader asked the customary question, “Pastor, have you anything to add or to suggest?” “Yes, one thing,” said the missionary pastor. “I want to know how many of the young people present became interested in our League and church through the friendship of someone in the League,” and 21 of the 36 young people present raised their hands. It is not difficult, by the way,

for the pastor to win members when his people win attendants and adherents in that fashion.

FAR-REACHING INFLUENCE

• We follow the career of two of those young people. As the weeks rolled by one of the young women was persuaded to take her place in the ranks of God’s people, received instruction preparatory to church membership, and was admitted by Christian baptism at a Sunday morning service. “The happiest day in my life,” she frequently said in the after years. But there was a young man there, too. It is God’s way. He, too, in an almost identical manner was similarly persuaded to make confession of his faith and unite with the congregation, and after a course of instruction he received Christian baptism and was enrolled as a member. And when God linked those young hearts together they established not merely another home, but a Christian home in which children found a Christian atmosphere and received Christian training.

It cost much to establish that mission, a heavy investment upon the part of the Church through the Board of American Missions, an investment that included both a building and salary aid. Was it worth while? No one would ask that question if that young woman had been a daughter, or that young man a son.

• Worth while? There is no other work under the sun so eternally worth while. The cases cited above are only a few of the multiplied instances illustrating the actual and effective work of home missions. The 1943 Year Book has a wider circulation than any of its predecessors. Many laymen, and women, too, for that matter, have found it a fascinating book, and tell us that they have spent many a delightful Sunday afternoon or weekday evening poring over its contents. On page 56 is an interesting statistical table, telling the graphic story of the Board of American Missions, analyzing and summarizing the far-flung activities of the Church through this important agency. But after all, we shall never see the true value of home mission work in the form of statistics or in terms of dollars and cents. To realize its worthwhileness we must visualize the results as they appear in redeemed souls and transformed lives.

IN AN UPPER ROOM

By Nathan R. Melhorn

There Jesus and the Twelve Disciples Were in Company
John 13: 12-20; 14: 1-6. The Sunday School Lesson for March 14

It is likely that when one of the apostles came to Jerusalem, he would visit the temple and participate in the worship to which he was accustomed by training in youth and by the habit formed after he reached the age of twelve. We know that even Paul, who was a resident of Tarsus and who became a militant convert to Christianity, came on an occasion to the Jewish shrine and to the ministrations of its priests. Zion was, in the minds of the generation of David and their successors, the *holy city*.

But, except with the traitor Judas, it is probable that a certain home "somewhere in Jerusalem" was highest in the affection of those chosen to form the apostolate. Tradition, lacking certainty of its street and number, has given it its own identity by deductions from passing references. It is thought that a widow owned and occupied it. She had at least one son, a young man who followed Jesus from afar off when He was arrested. He was in the neighborhood on that eventful night, because Jesus and the twelve, none of them residents of Jerusalem, had eaten the Passover in the Upper Room of this pious woman's house. He, John Mark, became persuaded that Caiaphas and his coterie of desperate conspirators in the Sanhedrin had determined to arrest "this Nazarene" in the hope of finding cause for His removal. It is a further tradition that John Mark was in or near the Garden of Gethsemane when the high priest's band came to take Jesus into custody and was himself nearly arrested.

The Place

It must not be overlooked that this identification is not proven; but of this much there is no doubt: there *was* an Upper Room to which the Master and the Twelve went to eat the Passover. His followers returned to it for mutual encouragement when Jesus was buried; and there He, on two successive Sundays, stood in their midst, the doors being closed for fear of the Jews. There is no reason to doubt that this residence was a sort of headquarters during the forty days between the resurrection and the ascension, and then during an additional period of ten days when the miracle of Pentecost occurred. The guess has been made that the house remained a hospice for the apostles and their intimate friends for some years.

We know that prior to the year A. D. 70, the Jews obtained authority from the Roman government to martyr or exile all the "Nazarenes" they could

discover and bring to judgment. Finally the city was captured by the Roman army and greatly damaged. In A. D. 130 it was leveled to the ground and its Jewish population replaced with non-Jews. Almost three centuries after Jesus and the disciples had gathered in that Upper Room for the last Passover in which He participated, the mother of Constantine the Great made a pilgrimage to the city of our Lord. All those who could have shown her where John Mark's mother lived had long ago died. But succeeding generations from that of Queen Helena in 326 until this twentieth century, which is our day, have cherished that Upper Room where the Saviour of mankind sat at meat with His disciples.

Final Instructions

The reader of these paragraphs will recall that the latter half of the Gospel written by St. John deals with occurrences which date six days before the Passover, and the occasion of our Lord's crucifixion. The narration begins with chapter 12. It is at the twelfth verse of that chapter that a description is given of the public entry of our Lord into Jerusalem, the event which we now celebrate on Palm Sunday. Within the scope of the remainder of that chapter (verses 12 to 50), the evangelist records some conversations with the apostles and responses which were made by Him when an explanation was sought for the failure of "the world to believe on him."

It is at the beginning of the thirteenth chapter that John refers to the assembly for eating the Passover in this Upper Room. It is in the record con-

taining that description that the lesson in humility was taught by the rite of washing the disciples' feet; this section is part of the Sunday school lesson for March 14, the first Sunday in Lent. But what endears the evangelist to every generation of Christian believers since his day is the preservation of that series of intimate "final" discourses which are so comforting and so inspiring in danger and in the hour of death. Humanly speaking, one could not do without these revelations, which were spoken in the Upper Room.

Judas' Last Decision

It is not the verses printed for the Sunday school lesson, but a part of the thirteenth chapter that records our Lord's identification of Judas as the one of the twelve "who should betray Him." People who describe Judas with reference to the other eleven of the apostolic group refer to him as the only Judean among the twelve. The remainder were Galileans. Judas' proximity to the temple and to the institutions of culture which had been established in Jerusalem in our Lord's day gained him some prominence. He held the office of treasurer in the group. That his conduct was secret accounts for the fact that not until the evening in which he had arranged to have Jesus arrested was he under suspicion. His Master alone knew that he would betray Him. It is, however, a part of the experiences in this Upper Room that Jesus leaned across the table and said to Judas, "That thou doest, do quickly." Then the betrayer arose and went out into the night, later to appear in the garden and identify his Saviour with a kiss. The deed of the traitor cast the only dense and impenetrable shadow across Jesus' connections with His friends.

The attention of the reader is directed specifically to one of the discourses which John has recorded in chapters 14 to 17 inclusive. It is probably familiar to most of us because it is a Gospel lesson which is frequently read in homes of mourning and at services of burial. It begins with the fourteenth chapter and contains Jesus' positive declarations relative to the effects of death and the claims of faith. Here it is stated, "In my Father's house are many mansions," and the specific revelation follows that a part of the mission of Christ is to prepare a place for believers in His Father's house.

DAILY BIBLE READINGS

March 8-14

M. Upper Room Cleansing. John 13: 1-11.
T. Upper Room Consecration. John 13: 12-30.
W. Upper Room Commandment. John 13: 31-33.
Th. Upper Room Consolation. John 14: 1-6.
F. Upper Room Promises. John 14: 12-23.
Sat. Upper Room Peace. John 14: 26-31.
S. Upper Room Communion. I Corinthians 11: 23-26.

THE YOUNG PEOPLE

By Amos John Traver

For What Should We Pray? — Philippians 4: 6, 7.

"He gave them their request, but sent leanness into their soul," so reads Psalm 106: 15. That is a striking verse. If God would grant many of our petitions, instead of satisfaction and happiness, we would have good reason to regret our requests. Much of our prayer is ignorant and self-centered. We pray after the fashion of the proverbial letter home from college. Such letters are written because something is wanted, and most of the letters are devoted to detailed descriptions of fancied needs and the reasons for them. "Dad, send me by return mail . . ." is the formula. When prayer has that motive, it is better that God should "send leanness."

We must learn the meaning of society in the terms of prayer, just as in the terms of freedom. "To love our neighbor as ourself" is a first requisite of real prayer. Many of our prayers are demands on God, "or else!" They bargain with God, promising many things if prayer is answered.

We will find splendid guidance in prayer if we will turn to the section on the Lord's Prayer in our catechism. Many volumes on prayer are to be found in any library of religious books. They are still coming off the presses every month. One of the best of the recent books on prayer is entitled *Prayer*, and is a 334-page tome by Dr. George A. Buttrick. We will use his outline as to the proper contents of prayer.

Thanksgiving

The whole tenor of a prayer is set by the introduction. We get off on the right foot when we begin by thanking God for His mercies. It will keep us from self-centered praying. Praise is properly a part of thanksgiving. When we realize all He is doing for us we will not be likely to come before Him begging for little personal things.

Confession

Certainly we must not forget to confess our sins when we pray: not our neighbor's sins, but ours. Read again the parable of the Pharisee and publican. Luke 18: 9-14. The Pharisee left out all thanksgiving and praise to God. He thanked and praised himself and told God. He felt no unworthiness to

speak to God as an equal. So there was no confession, no bowed head, no humble petition. But the publican understood God and himself much better. "God be merciful to me a sinner," was his perfect confession.

Confession must be real, not merely formal. When it is only lip service, it shows that we do not realize the presence of God. Confession assumes that there is one to hear. Prayer is more than an exercise for the benefit of our own souls. It reaches out to the God that we know is there, a God who is waiting lovingly to forgive our sins.

Intercession

We should lay special emphasis on intercession. At the death of a certain Scotch pastor someone wrote, "Perhaps the heaviest blow to his brethren, his people and his land is the loss of his intercessions." Soldiers write that they remember each Friday the hour of 4.15 P. M., when a service of intercession for them is held in our church. Some who are on the other side of the world have figured out the hour and day by their time so that they can visualize the Litany service in the home church. Luther said, "I feel as though I was being prayed for."

It is a responsible thing to pray for others. We must be pretty sure what is best for them when we make definite requests of God for them. We must always pray in God's wisdom, not ours. We may say, "I believe what I am asking for my friend will be best for him, but let Thy wisdom govern the answer."

The reaction on us of intercession is a mighty force for better living. Dr. Fosdick wrote, "When a man prays in secret for another he must really care." Such sincere prayer leads us to do our best to help those for whom we pray. At first thought intercessory prayer is easy. We can do it in our own secret place of prayer. But true prayer is consecration as well as petition, and we will find ourselves leaving our prayer closet determined to do what God will help us to do for the object of our prayers. Prayer for others leads us to make the most of our best for others.

Petition

We are children of God. Nothing of interest to the child is without the cir-

cle of the father's interest. A good father becomes a child to share with his little son or daughter both the joys and the sorrows of childhood. A good father does not become impatient with the petitions of his children: he is eager for them. They reveal the child's confidence in him. They are a measure of comradeship.

"As a little child relies

On a care beyond his own;
Knows he's neither strong nor wise,
Fears to take one step alone;
Thus let me with Thee abide,
As my Father, Friend and Guide."

Certainly God wants us to bring the concerns of our daily lives to Him. Business, school, home, country, church, there is no limit to the interests we ought to lay before Him. If these interests are worth our time, our talents and our energies, they are worthy to take before Him. We must, however, think of our spiritual needs as being more important than material things. See the proportion of spiritual petitions in the Lord's Prayer. Just one in seven has to do with our daily bread.

Meditation

Perhaps we do not think of meditation as being a part of prayer. True friendship demands communion of heart as well as of word. There may be long silences when friends are together, yet there is the best of good comradeship. "The lost art of meditation" is a subject often treated in sermons and books. A civilization keyed to material progress leaves scant opportunity for real thought. Even religion may be at a tempo that keeps us in action so continually that we have no time for thinking together with God.

"Be not too busy with thy work and care,
To look to God, to clasp thy hand in His;
Miss thou all else, but fail thou not of this;
Thou need'st not all alone thy burdens bear;
Listen and wait, and learn to know His will;
His love and service all thy life shall fill."

Meditation is most helpful when the Bible is at hand. There we find direction for our thought. Memorized passages of the Word and verses of favorite hymns or other devotional literature may help us to think with God. We will take more time for the subject of "Prayer and Meditation" in the last topic for the month.

* * * *

TOPIC DATE, March 14. Next topic, "How Does God Answer Prayer?"

Books to Read in Lent

LENT is the time to take time. It ought to be a good time for some serious reading. We might set ourselves a higher standard for the rest of the year if we made up our minds to go carefully through a few good books on religious subjects this Lent.

The best books are seldom the newest books. Steinhauser's *The Man of Sorrows* written two decades ago is still a great book. We have had, this year, some very worthy books to consider for Lenten reading. Many of them have been reviewed on this page in recent months: John Baillie's *Invitation to Pilgrimage*, Walter Horton's *Our Eternal Contemporary*, Paul Scherer's *The Place Where Thou Standest*. Many will wish to read the highly effective novel, *The Robe*.

On this page we review some of the latest books which should prove valuable, in one way or another, for careful reading in the weeks ahead. The thirst for reading excited by Lenten meditations will thereby be satisfied.

Which Way Ahead? By Walter Russell Bowie. 145 pages. \$1.50.

Dr. Bowie wants church people to understand more fully what a terribly important thing the church is, and to put in their share of thought and work to make it more like the Founder of the church wanted it to be.

He considers the eternal values in the church which win life and loyalty, and some of the handicaps the church must get rid of. He outlines what "the church may actually achieve through the tremendous moral and spiritual dynamite which its faith can plant in people's minds and hearts."

The church, he says, should provide church members with a plan of self-disciplined education by which they can become more intelligently effective Christians. It should point out a more direct application of Christian principles to the social, economic, and industrial order, and furnish a Christian conception for international readjustments following the war. It should show a readiness to seize the vital missionary opportunity which a world in confusion represents. It must turn into genuine action its talk about bringing the churches into greater unity.

The Cross and Great Living. By W. E. Phifer, Jr. Abingdon Cokesbury. 192 pages. \$1.50.

This is a book of sermons preached in a Presbyterian church in Nashville. "The Cross and Human Experience," "The Cross and Suffering," "The Cross

and Doubt," are some of the titles.

They attempt to interpret the difficult conditions of today in the light that shines from the Cross. They are thoughtful studies of great themes.

The Rainbow Over Calvary. By W. G. Polack. Augsburg. 82 pages. \$1.

These are sermons on the Seven Words from the Cross, by a Lutheran minister of the Missouri Synod. They are simple and easy to read. They will be a fine guide for earnest meditation on the sacred Three Hours.

The Plight of Man and the Power of God. By D. Martyn Lloyd-Jones. Abingdon Cokesbury. 120 pages. \$1.

The ministry of comfort and consolation is part of the work of the church, the author points out. But the church has a sterner duty, to convict man of sin and to call to repentance. "Men ever desire the benefit of Christianity without paying the price," he says.

The Biblical view of sin is presented uncompromisingly. The Christian Gospel as the only effective cure for human ills is clearly set forth.

Upon This Rock. By Emile Cammaerts. Harper and Brothers. 118 pages. \$1.

This is a most unusual little book, the personal testimony of a Belgian father who lost his son in the war. The father seeks as best he can to marshal the resources of his faith to still the pain.

There is no time for platitudes or second-hand opinions when a man must have an answer to his desperate questions. The writer of this book seeks deep in the Christian theology for understanding and comfort. Few people will read this book without being stirred and enlightened.

Personalities of the Passion. By Leslie D. Weatherhead. 183 pages. \$1.50.

Only the charred walls of London's famous old City Temple stand today, a grim witness to the cruel carelessness with which man, turned to war's destruction, lays waste the fairest things of his creation. But with churches as with men there is no reason for fear so long as the killing is only of the body and not of the spirit. Here is the mood

in which Dr. Leslie Weatherhead, the distinguished minister of City Temple, writes his latest volume. Written primarily for his own people who have felt the full impact of war, people who have known "bombed homes and bombed businesses and bombed churches and bombed hearts, and perhaps a bombed faith," this gifted preacher speaks with gentle but searching insight of the indestructible things of the spirit.

In twelve vivid character-portraits the Passion history of our Lord becomes a near and intensely real experience in our own time. These are not always the familiar people whom we recognize so quickly, and perhaps so casually, with the annual telling of the Lenten story. Indeed, one must be willing to divest the mind of conventional pictures and listen to the Passion reading "as though they had never heard it before" if he is to have the reward of feeling and knowing the poignant relevance of the Cross in the world of our day.

They are all here, the principal characters around whom the Passion drama revolves. PETER is here, not the man who turned coward under the taunt of a maid, the disciple, rather, of extraordinary courage who went a little farther than the others, seeming to deny his Master if only he might somehow save his Master. And JUDAS, not the traditionally maligned "son of perdition," but the passionate patriot who dumbly could not understand that the Kingdom of which his Master spoke was not of this world. His is the story of one "in whom impatience has gone mad," and realizing too late the murderous consequence of his act is in his frenzy unable to think of anything to do but "to follow the Master he still loved—into the other world." In CAIAPHAS, "the ecclesiastic whose soul is dead," in HEROD who "trifled with religion," in PILATE who washed his hands "in the waters of procrastination," our own apostasy comes to light and stabs the conscience wide awake.

And so on through the gallery of portraits, BARABBAS and SIMON OF CYRENE, MARY THE MOTHER and LONGINUS THE CENTURION, the pardoned thief DISMAS, JOSEPH of Arimathea and CLEOPAS of Emmaus; in them we see as in a mirror all the gentleness and cruelty, the noble and ignoble in our own nature and, even if dimly, begin to understand that this Jesus is an Eternal Contemporary delivered also "into our hands to love or to crucify."

Here is choice reading for the Lenten season, whether one's place be in the pulpit or the pew, and rising from it one feels more surely that only at the foot of a cross will man at last know the things in his life which cannot be shaken. ROBERT F. WEISKOTTEN.

Seriousness Prevailed

(Continued from page 9)

DR. WICKEY'S ADDRESS

We give here an outline of the wonderful address given by Dr. Gould Wickey. He announced his topic as "Education for Freedom," and then made the following subdivisions:

The Nature of Freedom: 1. Freedom from ignorance, and freedom for expression. 2. Freedom from want, and freedom for achievement. 3. Freedom from empire domination, and freedom for national rights. 4. Freedom from fear and hate, and freedom for co-operation. 5. Freedom from superstition, and freedom for religious worship.

The Task for Education in Achieving This Freedom: 1. Education must present all the facts. 2. Education must interpret the facts. 3. Education must suggest the programs of action. 4. Education must develop the personal conscience. 5. Education must enlarge the vision.

The Type of Education Adequate to Fulfill Such a Function: 1. Personal in purpose. 2. Effective in method. 3. Inclusive in students. 4. Independent of state control. 5. Spiritual in perspective.

We quote three paragraphs from that address:

"The church-related college is the one type of institution of higher education necessary to achieve freedom for the world. It will present all the facts without fear or favor. It will interpret the facts from the point of view of eternity. It will suggest programs of action for the good of all peoples. It will appeal to the individual conscience on the basis of a personal God. It will present a wisdom with universal perspective inclusive of all values.

"More than ever America needs the church-related college. The declining European civilization, and the uncertainty of the Orient offer to America the opportunity to build a Christian culture and civilization. Whether our civilization will be Christian or not is dependent in largest measure upon the Christian college.

"The Christian Church has within its power to determine the course of history. That determination is manifested in the degree to which the Church supports financially and sends its youth to the Christian college. From these col-

leges will come the Christian leaders for all walks and professions who will build the civilization of tomorrow."

Pastoral Changes

For a synod with only 81 parishes, 170 congregations, there has been a lot of moving about among the pastors. There were twenty-one acceptances of calls during the synodical year, seven of which were by pastors from outside the synod. Five pastors moved to other synods. Four of the pastors of the Virginia Synod serve as chaplains in the armed forces of the nation. Four ministers died during the year, two of whom were former presidents of Marion College. Appropriate memorial services were held for these deceased brethren.

Growth

It is disappointing to discover that figures gathered by different persons or committees of the synod, figures on the same item, will differ so widely that we hardly know what is correct. Over a period of five years the synod has had an average increase of 210 plus per year, while for the year 1942 there was an increase of only 61 in the communing membership. In baptized membership there was an increase of 374 for the year, and an increase of 248 in confirmed membership.

In the Sunday school the only places where an increase is noted are the Home Department and the Cradle Roll Department.

The number of students in institutions of higher education decreased 50 during the two years just past.

In finances the synod fared a bit better: the only item showing a decrease was "unusual expenses." In apportioned beneficence there was an increase of \$2,339, and in unapportioned beneficence an increase of \$2,349. The synod paid 76 per cent of its apportioned beneficence during 1942. One of the six conferences paid 93 per cent of the assigned beneficence. In finances we are encouraged, but in membership we are disturbed.

In the Service of the Nation

The superintendent of the synod, Dr. R. Homer Anderson, was appointed at the beginning of the synodical year 1942 to gather information concerning the members of the Virginia Synod called into the service of the nation, especially those called into the armed forces. Early in the convention, report was made and a service flag presented. Approximately 1,400 men are in the armed forces, four have been killed in action. It was when the brethren thought of the war that a deep seriousness settled down upon the convention. "We are at war" struck deep.

Service Center Opened in Kansas City, Missouri

ABOUT 3,000 enthusiastic Lutherans and their friends from Greater Kansas City attended the dedication of the new **Lutheran Service Center at 1113 Wyandotte Street**, in the downtown section of Kansas City, Missouri, Sunday afternoon, January 31.

In well-chosen words Dr. Victor Spong, one of the chairmen of the local Central Committee, set aside the Center for the use of men and women in the armed forces of the nation. Highlighting his words of consecration, Dr. Spong said, "It is our purpose to set aside this Lutheran Service Center in a joint effort with all other like agencies of Greater Kansas City. Its particular aim is to extend to the men and women in our country's service the guidance and protection of the Word of God, the ministrations of service pastors, and the fellowship of the Church. It should also remind us of the sacrifice and great service the men and women of the nation are giving in the defense of that which is dear to us all. To this end we consecrate this Lutheran Service Center on behalf of the Lutheran Church, the Army and Navy Commission, the National Lutheran Council, and the Central Committee of Greater Kansas City acting for and in behalf of the entire Lutheran constituency of the Kansas City area."

Participating in the consecration were Major Mitchell, representing the Army; Ensign Johnson of the Navy, Lieutenant Tucker of the WAACS, City Manager L. P. Cookingham, Councilman Backstrom, Dr. Hartwig Dierks, co-chairman of the Central Committee, and Service Pastors C. Clarence Johnson and Phil. J. Schroeder.

The twenty-two Lutheran congregations of Greater Kansas City now have a center of which they may be justly proud. In the heart of a busy section of the city, it offers easy access to hundreds of soldiers, quartered in near-by hotels and apartments. And because of its importance as a transfer and terminal point, Kansas City attracts large numbers of soldiers for shorter or longer periods of time.

The Center consists of three floors. Invitingly beautiful is the lounge on the main floor. Already in use is the writing room; and the kitchen and snack room are busy places. The basement provides ample space for game rooms. On the second floor is a chapel designed for worship and meditation, a large room for assemblies, and other space not yet utilized.

Lutherans and their friends visiting in the Kansas City area are cordially invited to visit the Center.

J. A. McCulloch.

Second Oldest English Lutheran Church Observes 125th Anniversary

St. Matthew's Church, Philadelphia, Pa., has been speaking English for 125 years. Commenting on the anniversary, *The Philadelphia Record* says, "No great event today, but in 1818 it led to the establishment of the parish, following a schism with the German churches of Zion and St. Michael's."

This congregation is the mother church of five congregations: St. Mark's, St. Luke's, St. Peter's, Grace and Messiah. These were organized under its guidance or from its membership. The congregation is also the mother church of the former East Pennsylvania Synod in Philadelphia. Antedating it some twelve years, St. John's Church of Philadelphia, is the oldest English-speaking congregation in the Lutheran Church in America.

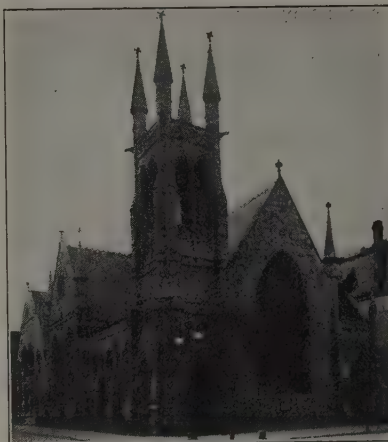
Three events during the month of January marked the anniversary. The congregation met at the Lord's Table for the Communion January 3. The second event occurred January 17, when President M. R. Hamsher, D.D., of the Central Pennsylvania Synod, preached the sermon and held a Workers' Conference for teachers and officers. January 31, J. Myron Shimer, Esq., prominent Lutheran layman of the city, brought greetings of Philadelphia Lutheranism, and Pastor T. Benton Peery, S.T.D., spoke on "The Last Twenty-five Years." New hymnals were dedicated as the gift of a grateful congregation.

St. Matthew's has been known for her generous support of the Church through benevolences, missionary interest, establishment of churches, and by giving her sons to the gospel ministry. These include Matthew Zehnder, D. M. Gilbert, William M. Baum, Jr., Edwin Heyl Delk, Edgar Grim Miller, William C. Ibach, S. J. Tayler, Frederick J. Baum, William J. Miller, Jr., Silas W. Gosler, G. Arthur Fry, Curtis E. Kuhnert and Charles Bauer.

In the century and a quarter nine pastors have served this congregation: Christian F. Cruse (S), Charles P. Krauth, D.D., Jacob Medtart, Stephen A. Mealy and Theophilus Stork, D.D., up to 1850. Since that date three pastorates have exceeded twenty years—Edwin W. Hutter, D.D. (23), William M. Baum, D.D., and Edwin Heyl Delk, D.D. (28 years each). Dr. Peery has been pastor of St. Matthew's since 1930.

Two deaconesses have aided in the work. Sister Sarah Anthony 1908-1913, and Sister Mildred Bingham, 1913-1941.

St. Matthew's congregation worshiped in old Academy Hall at Fourth Street



St. Matthew's Church, Philadelphia, Pa.

below Arch until 1830. The first church was erected on New Street near Fourth during the pastorate of Dr. C. P. Krauth, and was used until 1875. During that year the location was changed, for many members had left the old section of the city, and the congregation suffered many losses in membership. A new chapel and parsonage were built at the present location, Broad and Mt. Vernon Streets, in 1876. In 1891 the present beautiful church was erected during the pastorate of Dr. William M. Baum, Sr.

Dr. Buch, Superintendent of Social Mission Society of Illinois

William F. Buch, D.D., for twenty-three years pastor of St. Peter's Church, Forest Park, Ill., has accepted a call to the important post of superintendent of the Social Mission Society of Illinois, an affiliate of the Illinois and Wartburg Synods of the United Lutheran Church in America. Dr. Buch brings to his new position a wealth of experience in the Church's work in many and varied capacities.

The Social Mission Society of Illinois is the outgrowth of the old Inner Mission Society of Chicago, founded nearly twenty years ago by Dr. David A. Davy, then pastor of Unity Church, Chicago. "Brother Davy," as he was affectionately called by all who knew him, gave many years of sacrificing service to the development of the many avenues of service of this organization before retiring from active work. The last superintendent was the Rev. LeRoy F. Weihe, formerly of Cudahy, Wis., who

resigned June 1, 1941, to become superintendent of the Nachusa Orphanage.

Since that time the organization has undergone a complete change. Its vision and work were enlarged to cover the whole state of Illinois in its loving ministrations. In connection therewith, a new charter was received, the constitution revised, and the membership of the Board of Directors largely elected from the Wartburg and Illinois Synods, under the control of which the society has now completely come.

Under the direction of the president of the Board, the Rev. Freeman A. Kunz of St. Peter's Church, Chicago, an active search was carried on for the right man to carry on this enlarging work, resulting in the calling of Dr. Buch.

Dr. Buch received his academic training in Europe, his B.D. degree from the Chicago Seminary, and his D.D. from Carthage College in 1936.

His first pastorate was Advent Church, Chicago, 1915-1917, and during this time the present building was erected. In 1917 he accepted the call of the Wartburg Synod to become its missionary superintendent. During his three-year tenure of this office, and largely through his vigorous and active leadership, a new church was purchased in Iowa, and a chapel built in Berwyn, Ill.

In 1920 Dr. Buch became pastor of St. Peter's Church, Forest Park. During these twenty-three years improvements have been made to the church in the approximate value of \$60,000, enlarging the capacity of the church to twice its former size; a fine parsonage was purchased, and the membership of the congregation greatly increased.

Dr. Buch also served his synod in administrative capacities. He was for several years president of the Chicago Conference of the Wartburg Synod. In 1930 he was elected president of the synod, from which position he was forced to retire in 1938 on account of prolonged illness. He began his important service March 1.

The present headquarters of the society are at 77 W. Washington Avenue, Chicago. Since Pastor Weihe's resignation, the work has been efficiently handled by Sister Frieda Buerger, well-known, loved and overworked deaconess who has been with the Inner Mission for many years. A debt of gratitude is due her for her added responsibilities so cheerfully accepted during these times. The thanks of all concerned must also go to Pastor Kunz, who has been acting superintendent, and to the Rev. Millard H. Stiles of Unity Church, who has carried a large share of the burden, particularly as regards the institutional visitation in Illinois Research and Illinois Marine Hospitals of Chicago. P. T. HERSCH.

IN co-operation with the American Lutheran Publicity Bureau, the United Lutheran Publication House is again offering an outdoor poster for use especially during Lent.

It is a four-color, twenty-four sheet (23' x 10') poster, for display on a standard size advertising panel.

Individual members of the Outdoor Advertising Association of America have offered

their co-operation. They own and operate standard poster panels in more than 1700 towns and cities.

The poster costs \$5.00 with local imprint which includes name of the church, location, hours of services. In some places a small charge is made for posting. Panel space is donated by various posting firms throughout the United States.



Address orders and inquiries to:

**The United Lutheran
Publication House**

1228 Spruce Street

Philadelphia, Pennsylvania

A Strong New Church Rises at Fort Atkinson, Wisconsin

FEBRUARY 7 saw the formal organization of *Trinity English Lutheran Church at Fort Atkinson, Wis.* Four months after the first public service a great audience filling the hall where the service was held beheld 118 persons received as charter members of the congregation. Only four of these belonged to a local church, sixteen were confirmed at the service and six were baptized. Six children also were baptized. The total baptized membership is 187.

This building of a congregation was rapidly but thoroughly done. The adults received who had been brought up in the Lutheran Church attended a ten-hour course in instruction in Christian doctrine. An evidence of the strong interest and enthusiasm of these people is shown in their having contributed \$1,000 during the four months since their first service. The offering February 7 at the organization services was \$508.12.

Thus is given another demonstration of the richness of the Lutheran home mission field. What has been done in Fort Atkinson can be done in hundreds

of other communities. What is needed is the faith that produces action in contributions and workers. The Rev. Dwight Shelhart, field missionary for the Synod of the Northwest, has done this sort of thing before; his last conspicuous triumph was in Faith Church, South Beloit, Wis., last year. Today this church is prospering under the leadership of the Rev. Finn Hansen.

Missionary Shelhart's Canvass

The Fort Atkinson field was first suggested by a neighboring pastor, the Rev. C. Schneider. Beginning August 5 Missionary Shelhart canvassed the whole town; 1,763 separate homes. He found 29 per cent of the adults without church connection; 50 per cent of the community was Lutheran, and about one third of the Lutherans were unchurched. Many unchurched of other denominations were also found.

Fort Atkinson is a thriving little city of 6,200 population in the garden spot of southern Wisconsin. Beloit and Janesville, Jefferson and Madison are near by. It is a solid town of varied industries set into a rich farming community. There is one Lutheran church besides the new one, a congregation of

the Wisconsin Synod. There is also an Evangelical church; the other denominations are represented. The new membership is substantial, and everything points toward a rapid growth.

There is a thriving Sunday school with an attendance of seventy. The model constitution of the U. L. C. A. was adopted. The name Trinity was chosen by Pastor Shelhart and was suggested by the name of his home congregation, Trinity, Loyal Oak, Ohio, which presented the new church with a parish register.

The services of February 7 saw many of the neighboring clergy present as well as the treasurer of the synod, Mr. J. K. Jensen. Dr. P. H. Roth of Minneapolis preached the morning sermon. At the noon dinner served by the congregation Dr. Jonas Dressler made the main speech and many local men addressed the diners. At the evening service Dr. R. H. Gerberding, president of the synod, preached. An impressive feature was the installation of nine men as the first church council. The abiding impression was not only that a fine new church with a splendid start had been begun, but that Trinity Church is a type of what can be done in many places.

PAUL H. ROTH.

California Sunbeams

THE CHURCH ORGANIZED FOR HELP TO SERVICE MEN AND TO THE UNDERPRIVILEGED

By JOHN A. M. ZIEGLER

OF the forty-one congregations of the Synod of California—seventeen in the Northern Conference, twenty-four in the Southern—the treasurer's report credits nine in the former and thirteen in the latter as paying 100 per cent or more on the apportionment for 1942. The total payments for the entire synod amounted to a little more than 92 per cent. First Church, San Diego, heads the list with a little more than 184 per cent.

Lutheran Service Center

A group of men, representatives of the various Lutheran bodies, have sent a petition to the National Lutheran Council requesting the establishing of a Service Men's Center in Hollywood. The local groups have selected a building centrally located which they agree to furnish, and to engage the necessary personnel to supervise the work until June 1, 1943, when the Service Commission of the Council shall take charge. A mass meeting was called for February 7 at Our Saviour's Church, Los Angeles, when Dr. N. M. Ylvisaker, Service Director of the National Lutheran Council, was the speaker.

Samaritan Society

The most recent venture in the line of social service is the organization of the Samaritan Society, sponsored by Lutheran bodies in Los Angeles and vicinity. The officers are: H. I. Kohler, D.D., president; H. A. Anspach, D.D., vice-president; Mr. H. G. Vogel, secretary. During the past year members of the various Lutheran bodies have contributed salvage material to the amount of \$4,500, a worth-while contribution for Lutheran charities. Secretary Vogel says, "With the help and co-operation of all the Lutheran bodies we will double this in 1943."

Regimental Chapel

The Rev. Edward N. Spirer, pastor of St. Matthew's Church, North Hollywood, is also chaplain for the San Fernando Valley unit of the State Militia. With the approval of the authorities, he has converted a portion of a day room into a chapel. He himself covered the walls with knotty pine, lined the chancel ceiling with nu-wood, and obtained a leaded glass window for lighting the altar.

The chapel was dedicated December 20, 1942. The expenses for the building

were assumed by St. Matthew's Church, assisted by several retired army officers. It will be used for regular Sunday and mid-week services, and as a place for the weddings of service men. Those sponsoring the dedication program say, "We express our deep appreciation to

Mr. Spirer and his church for making possible this beautiful place of worship."

Along with a Christmas and New Year greeting by Pastor and Mrs. Spirer comes an announcement from the church council of a Christmas Eve mortgage burning service. This was made possible by the donation of \$500 by one member on condition that a like amount be raised by the congregation. This was accomplished, and St. Matthew's Church began the new year entirely free from debt. All things come to such as work while they wait.

If You're Going to the Movies

CONSULT THESE ESTIMATES OF CURRENT FILMS

Films marked *M* may appeal to Mature Audience.

Films marked *Y* may appeal to Young People.

† Outstanding for Mature Audience.

Prepared by Independent Filmscores, a private reviewing service

BEST CURRENT FILMS

For Family: *Bambi*, *Fantasia*, *The Great Commandment*, *Holiday Inn*, *The Pride of the Yankees*, *Yankee Doodle Dandy*.

For Mature Audience: *The Battle Cry of China*, *Casablanca*, *Crossroads*, *For Me and My Gal*, *Fortress on the Volga*, *Gentleman Jim*, *George Washington Slept Here*, *In the Rear of the Enemy*, *Life Begins at 8.30*, *The Magnificent Ambersons*, *Moscow Strikes Back*, *Mr. V*, *Mrs. Miniver*, *My Favorite Blonde*, *My Sister Eileen*, *One of Our Aircraft Is Missing*, *The Pied Piper*, *Random Harvest*, *The Talk of the Town*, *Target for Tonight*, *Wake Island*, *Wings and the Woman*.

†*The Commandos Strike at Dawn* (Col.)
Ann Carter
Lillian Gish
Anna Lee
Paul Muni

Drama. Impact of Nazi occupation on Norse village: successive repressions; escape of some to England; their return with commandos to raid secret airport, deliver entire group.

Photographed on shore of Vancouver, this is remarkably convincing as to atmosphere, with details sensitively set forth. *Exciting*, hair-breadth encounters. *Unrelieved* in horror of situations it paints. *M, Y*

Journey Into Fear (RKO)
Joseph Cotton
Dolores Del Rio
Orson Welles

Melodrama. American ordinance expert trailed by Nazi agents through Turkey, as they seek to destroy him along with plans he carries in head.

Some devices in this Orson Welles' production should produce suspense and dread, but they are lost in ineffective construction of film. *Tedious, disappointing.* *M*

Mrs. Wiggs of the Cabbage Patch (Par.)
Fay Bainter
Billy Lee
Vera Vague

Drama based on long-popular story of the brave widow and her family dwelling in slum area of a small city.

Portions in which family is featured are human, appealing; but introduction of comic events concerning "Miss Hazy"—often not in good taste—strikes regrettable note. *Stumbling, frequently tawdry.* *M, Y*

Native Land (Frontier Films)
Commentary by
Paul Robeson

Pseudo-documentary. Dramatization of violations of civil liberties by labor terrorists, Ku Klux Klan, police, etc., during past decade.

Incidental and connecting shots are imaginative, beautifully photographed. Action portions are direct, brutal, unrelenting in condemnation of anti-labor terrorism, at times seemingly overdone. *Grim, impressive.* *M, Y*

Night for Crime (Producers)
Glenda Farrell
Lyle Talbot

Melodrama. Various persons try to find out why movie star was murdered.

Unbelievably *amateurish, shoddy, confused.*

The Pay-Off (Producers)
Tom Brown
Lee Tracy

Melodrama. Reporter caught in mystery murder tracks down "higher up" connections of perpetrators.

Plot a bit better constructed than average of its kind; still lacks ingenuity and skill in its interpretation. *Routine.* *M*

Spiritual Victory

It is inspiring to note how the secular press in and about Los Angeles, as well as elsewhere—including leading magazines—is stressing spiritual victory above mere material gain as the ultimate aim of the World War conflict. Such an attitude is to be expected by the church, voiced by the pulpit, and broadcast by the religious press.

The crucial test will come at the conclusion of the war, when this high ideal—the spiritual ideal—shall be supported at the peace conference by broadminded statesmen.

Our Loss and Gain

It is currently reported that the Rev. Clarence Crouser, pastor of First Church, Sacramento, and efficient secretary of the California Synod for the past five years, will soon leave to become a chaplain in the U. S. Navy. We shall miss him in our synodical meet-

ings, as we have missed the three who have entered a like service from the Southern Conference: the Rev. E. T. May, Delmar L. Dyreson and D. Edward Wright.

We welcome to our fellowship two new clerical members: the Rev. Robert D. Kerstetter from St. Joseph, Mo., to Hollywood; and the Rev. H. C. Lindsay from the First Church, Louisville, Ky., to Phoenix, Ariz. These are two of the outstanding congregations of the synod. The new pastors will find the work to which they are called established on approved Lutheran lines.

The First Church, Glendale, President James P. Beasom, Jr., pastor, has the largest group of students in Midland College from any congregation outside of Fremont—four girls and four boys: among them, James and Ralph Beasom. Two are preparing for the ministry; of the others, one each to be a journalist, sales manager, physician, dentist.

A World Council of Religion

Dr. Max Nussbaum, rabbi of Temple Israel, Hollywood, is credited with advocating the organization of a world council of Christianity and Judaism, since both face a common enemy that threatens the destruction of both religions.

It goes without saying that the Christian Church, the world over, both Catholic and Protestant, deprecates the persecution of the Jewish people as it is being carried on by our common enemy, and welcomes the wholehearted loyalty of the Jewish people as such in defense of our common ideals of civil and religious liberty. To encourage the organization of a common world council of religion, however, is another matter.

Eastern Ohio News

By GEORGE D. KEISTER

ACCOMPLISHING their goal, "Debt Free by '43," Trinity Church of Sebring, Ohio, celebrated with special services the last three Sundays of January. On the first Sunday a history of the congregation was read. September 3, 1913, Trinity Church was organized with twenty-four charter members. The next year, two lots were purchased. Work was started on the building January 1915, and services of dedication were held May 23 of the same year. In 1919 the parsonage was built, making the total valuation of the property \$9,300. The congregation has had no easy time, being located in a town of 3,900, with seven other congregations of strong denominations; yet there has

Welcome to Los Angeles, California



THE FIRST ENGLISH LUTHERAN CHURCH
3119 W. Sixth Street

ALBERT B. SCHWERTZ, D.D., Pastor
In the heart of the Wilshire district.
Morning Worship, 11:00 O'clock.

When in SAN FRANCISCO you are invited to attend Services at

ST. MARK'S Ev. Lutheran Church

1135 O'FARRELL STREET

"The Oldest Lutheran Church in the West."

WORSHIP SERVICE, 11:00 A. M.

Dr. J. George Dorn, Pastor

PITTSBURGH Visitors Are Invited to attend the Services of

First Lutheran Church

GRANT ST., Near SIXTH AVE.

REV. A. J. HOLL, D.D., Pastor

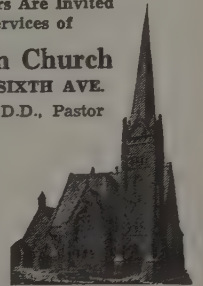
Sunday Services

9:30 A. M.

11:00 A. M.

"To be spiritually minded is life and peace."

Morning Service
Broadcast over
Sta. W J A S



been a steady growth with strength increasing.

At the first special service, a pair of brass offering plates was dedicated, a gift of the intermediate girls' Sunday school class. Two new members were also received.

At the second Sunday morning service, a note-burning ceremony was held with Dr. E. Clyde Xander, missionary superintendent of the Synod of Ohio, bringing the message on the subject, "The Church Looks to the Future." Mr. Charles Anderson, president of the congregation, burned the mortgage.

Wednesday evening, a congregational pot-luck supper was served, and recognition was given to three charter members present. The Rev. S. D. Myers, pastor of St. Paul's Church, Alliance, was the speaker.

At the morning service the last Sunday of January, the Sacrament of the Holy Communion was celebrated. In the afternoon the series of special services was closed with a Vesper Musical

Aeolian-Skinner

ANNOUNCES

a new design for a small organ for small churches.

Full description upon request.

AEOLIAN-SKINNER ORGAN CO.

Boston, Mass.

When in
Baltimore visit

TRINITY

Lutheran Church

2100 W. Baltimore St.

Two blocks west from Highway No. 1 on Baltimore Street. Car No. 15 from the center of the city direct to the church.

P. S. Baringer, D.D.,
Pastor



SERVICES 11:00 A. M. and 8:00 P. M.

CHURCH SCHOOL 9:45 A. M.

A Cordial Welcome to All

WICKS fine ORGANS

This above all . . .
Musicians everywhere say: "A fine instrument"—an inherent quality in all Wicks Organs.

HIGHLAND
ILLINOIS
Dep't. LU

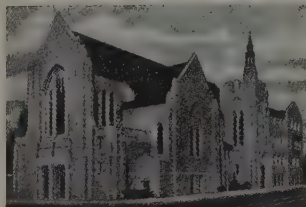


PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 106 years of service to the church and clergy 1943

COX SONS & VINING, Inc.
131 EAST 23rd STREET, NEW YORK, N. Y.

Welcome to Des Moines, Iowa



ST. JOHN'S EV. LUTHERAN CHURCH

SIXTH AVE. and KEOSAUQUA WAY
This downtown church especially welcomes visitors, members of the WAAC and men in the Service.

Rev. Frederick J. Weertz, D.D., Pastor
Rev. George P. Krebs, B.D., Associate
Services at 9:15 A. M. and 11:00 A. M.

AGENTS WANTED

We need 500 Christian workers to sell our splendid religious line of Easter, Mother's Day and everyday greeting cards, pencils, stationery, novelties, sacred music, song books, plaques, mottoes, Bibles and books. Good commission. Send for our large free catalog.

THE BOONE PUBLISHING CO.
P. O. Box 200 Des Moines, Iowa

Gowns for Pulpit and Choir

Superfrontals, pulpit and lectern hangings, bookmarkers, communion linens, materials cut out. Catalogue and samples on request.

J. M. HALL, INC. 417 FIFTH AVE. NEW YORK
American Distributor of Stained Glass Windows for James Powell & Sons, Ltd., London, England.

When in St. Louis, Missouri, visit

FAITH LUTHERAN CHURCH

ALFRED L. GREWE, D.D., Pastor
2831 Kingshighway Memorial Blvd.
SUNDAY SERVICES 10:45 A. M.

MESSIAH LUTHERAN, The Friendly Church

SIXTEENTH AND JEFFERSON STS., PHILADELPHIA, PA.
DR. ROSS H. STOVER, Pastor



Announces the Opening of the FRIENDLY TABERNACLE
at Messiah's Site for a Great Church for a New World
BROAD STREET AND THE BOULEVARD
WORSHIP WITH US

9:00 A. M.—Sunday Morning Services at Church and Tabernacle
10:00 A. M.—Sunday Schools at the Church and the Tabernacle
11:00 A. M.—Morning Worship at Church, Dr. Stover (WDAS)
Wednesday Night, Tabernacle; Thursday Night, Church
Sunday Nights at the Friendly Tabernacle, 7:30 P. M.

"WHERE THE CROSS CALLS MEN TO CHRIST"

given by the choir under the direction of Miss Ann Key. The efficient and faithful work of the pastor, the Rev. C. H. Frank, has been a large factor in making this progress possible.

Lutheran Welfare Foundation

A forward step was taken by the *Lutheran Ministerial Federation of Youngstown and Vicinity* at their meeting February 8, when plans were made to organize a Lutheran Welfare Foundation to be located in Youngstown. The immediate objective would be to establish a Lutheran Service Center in Youngstown for serving the armed forces who will be located in the Shenango Replacement Center, near Youngstown. It is hoped that later

this Foundation may develop into an Inner Mission Work. The speaker at the Federation meeting was President William F. Zimmerman, Ph.D., of Thiel College. His address stressed the "Present Trends in Education."

The U. L. C. A. pastors at their meeting previous to the Federation session, enjoyed a book review on *The Robe*, by Lloyd C. Douglas, presented by the Rev. T. P. Laughner of St. Paul's Church, Leetonia. The March meeting will be the annual Pre-Lenten Retreat, which will be held at Zion Church, Cornersburg-Youngstown, the Rev. Donald Alber pastor. The communion meditation will be presented by L. A. Fritsch, D.D., of Honterus Lutheran Church, Youngstown.

Rochester—the Flower City

DIAMOND JUBILEES FEATURE THE YEAR 1943
Rochester Deaconess Elected to U. L. C. A. Board

By HOWARD A. KUHNLE

THE annual dinner and the meeting of the *Rochester Inner Mission Society* were very successful. The chief speaker was the Rev. Paul C. Empie of Philadelphia, Pa., Secretary of Benevolence for the Ministerium of



Toastmaster Heiby W. Ungerer, President Grover A. Clicquennoi, and Speaker Paul C. Empie

Pennsylvania. He spoke on "Love in Action," stressing not only the local work of the Inner Mission Society but also the wider implications as found in Lutheran World Action. Mr. Empie

was on the way to the meeting of the National Lutheran Council in Minneapolis. He has been closely associated with Lutheran World Action for several years as assistant director. Concordia Church Hall was the place of meeting for this annual dinner. Heiby W. Ungerer, Esq., a member of Reformation Church, was toastmaster.

The officers for 1943 are Grover A. Clicquennoi, president (Redeemer); Fred Hussey, vice-president (Grace); the Rev. Eugene L. Stowell, secretary (Resurrection); Arthur Sedler, treasurer (Concordia). The Rev. F. W. Heins is the only superintendent that the society has had.

Dr. Ralph H. Long of New York City, executive director of the National Lutheran Council and general director of Lutheran World Action, was afforded two opportunities to stress his important work at a meeting of the Genesee Valley District Luther League at Christ Church, the Rev. Austin H. Roeder and the Rev. Alfred J. Schroder pastors, and also at a meeting for all Brotherhoods at the Church of the Reformation, F. R. Knubel, D.D., and the Rev. Alfred L. Beck pastors.

Seventy-fifth Anniversaries

The Church of the Reformation will celebrate its seventy-fifth anniversary, centering in Reformation Day. The congregation hopes to be debt free by that time.

Immanuel Church, Webster, the Rev. Erich O. Brandt pastor, will celebrate its seventy-fifth anniversary in Sep-

tember. Speakers scheduled are Dr. Samuel Trexler of New York, president of the synod; Dr. Paul Andrew Kirsch of New York, assistant executive secretary of the Board of American Missions, who was born at Webster while his father was pastor of Immanuel Church; and Floyd Buchholz, a student at Wagner College, where he is preparing for the ministry. As an anniversary project, the church entrance will be improved if materials are available, and the large church grounds will be landscaped. Mrs. Louie Kittelberger is general chairman of the anniversary committee.

Reformation Church Honored

Sister Louise Stitzer, parish deaconess of Reformation Church, has been honored by election to the Board of Deaconess Work of the U. L. C. A. by the Executive Board. Sister Louise has been at Reformation Church more than twenty years, and had a varied experience before coming here.

Most of our congregations had post-Louisville meetings on Sunday mornings. Most of the speaking was done by Mr. William H. Stackel and Heiby W. Ungerer, Esq., both members of the Church of the Reformation. The writer had the unusual privilege of hearing both on the same day—Mr. Ungerer in the morning at Transfiguration and Mr. Stackel in the afternoon at Victor, St. John.

The 1943 officers of the local *Pastoral Conference* are the Rev. Howard A. Kuhnle, president; the Rev. Elwin A. Miller, vice-president, a member of our synod who is Protestant Chaplain at the State School at Industry; the Rev. Alfred G. Schofer, pastor of Concord, West Greece; and the Rev. Alfred J. Schroder, assistant pastor of Christ Church. One of the important projects at this time is investigation of the need for religious work for service men, especially at the naval station at Sampson and vicinity.

Rochester to Washington

When the Rev. F. E. Reissig left Rochester to go to Washington last summer as secretary of the Federation of Churches, one of the most common farewells was, "Remember me to the President!" At Christmas, Mr. Reissig had his opportunity. He gave the invocation for the President's Christmas Tree program held on the White House lawn Thursday afternoon, December 24. The program was conducted from the South Portico of the White House, and was broadcast over a nation-wide hook-up and around the world by short wave—his first experience on a world-wide broadcast. The President stood in front of the microphones all

through the program. Christmas morning Mr. Reissig read both lessons at the service which the Federation sponsored and to which the President, his family, and other government officials came. There was an opportunity to talk with both President and Mrs. Roosevelt. Mrs. Roosevelt also spoke December 24 to a group of colored children in one of the alleys in an underprivileged section. Mr. Reissig and family were there, and all had another chance to meet Mrs. Roosevelt.

The Rev. Alfred G. Schofer, pastor of Concord Church, West Greece, for the past three years reports a constantly growing congregation. At the end of 1942, all debts were paid.

We heard a number of favorable comments on the streamlined appearance of THE LUTHERAN. The New York Synod was well represented in the first issue with articles by President Trexler and Secretary White. The 1943 U. L. C. A. Year Book is also worthy of high commendation.

Our newspapers are very generous in the publication of church news. W. DeWitt Manning is the church editor of the morning paper, *Democrat and Chronicle*, and Waldon Yerger is the church editor of the evening paper, *Times-Union*.

This Season There's A Special Reason...

THIS is the time... as well as the time of year... to choose a Bible when you choose a gift for Easter, Confirmation or graduation.

To the young folks, in this year of wartime uncertainties, it will bring new hope and new courage.

But... be sure to buy a Bible which can be easily read and understood—a book to love and treasure forever as lasting proof of the peace and contentment to be found in the word of God.

THE *National* BIBLE PRESS
Publishers of quality Bibles since 1863

A NEW BOOK

by Leander M. Zimmerman

The Preacher's Doorknob

A delightful, a charming little book, filled with whimsical humor and kindly sympathy, it presents the drama of life as a minister sees it.

A well-written book, including a short biography of the author.

Cloth 35c each — Three for \$1.00.

Prayers For All People— For All Occasions

Boards. 16 mo. Price, 35 cents a copy; in lots of 3 copies, \$1.00, postpaid.

A choice collection of brief original prayers of particular interest to adults. A total of 120 half-minute prayers are grouped under fourteen general subjects.

Order From

The United Lutheran Publication House
1228 Spruce St. Philadelphia, Pa.



Choir & Pulpit GOWNS

Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog, samples on request. DeMoulin Bros. & Co., 1127 S. 4th St., Greenville, Ill.

Books to lead

Youth to Happy Christian Living

Understanding Myself

By Roy E. Dickerson. This author's writings in young people's journals have been a source of inspiration to thousands of youth leaders and boys and girls. In this book he brings together the best of these writings and in a lively style discusses subjects like: running away from one's self, passing the buck, day dreaming, inventing an alibi, etc. "... Young people will find the book interesting and stimulating. . . . Adult leaders will find it a good volume to read, loan and recommend," says *International Journal of Religious Education*.

\$2.00

Finding Your Way in Life

Sidney A. Weston, editor. Margaret Slattery, T. Otto Nall, Mrs. Roosevelt, Dorothy Canfield Fisher are among the twelve prominent Americans to treat twelve important problems which every young person faces today. Emphasis is placed on finding a positive, healthy, Christian philosophy that will dominate crucial decisions which youth must make today in plotting its course in a war-torn world. \$1.50

Prayers for Times Like These

By S. Ralph Harlow. One hundred beautiful prayers for today. Each will lead you into longer, more personal, more intimate ones. Ideal for young folks to keep on their personal bookshelf, to take with them to college or into the armed services. "... Worthy of taking its place on the devotional bookshelf of any Christian. Disciplined by reason and restrained by good taste, these prayers can walk in the college corridor without protest from scientist and kneel at the saint's shrine with no limitation of devoutness."—*The Christian-Evangelist*. \$1.25

Answering Distant Calls

Mabel H. Erdman, editor. Stories of the lives of eighteen heroic missionaries are brought together in this volume made possible by the collaboration of fifteen boards of foreign missions in America. From the Women's Missionary Society of the United Lutheran Church comes the thrilling story of the life of Anna S. Kugler, Lutheran Missionary, who pioneered in South Africa. Indispensable for those who wish to learn of timely opportunities in foreign mission work. \$1.50

At your church bookstore.

ASSOCIATION PRESS
347 Madison Ave., New York City

Midwest Miscellanies

STEADY PROGRESS IN SYNOD SHOWN BY STATISTICS

By MARTIN SCHROEDER

MIDWEST SYNOD is leading all U. L. C. A. district synods in the percentage of confirmed members reported as communing, according to Dr. W. H. Greever's statistics in the 1943 Year Book. Northwest Synod appears as a close second, and is hereby saluted by Midwest, as our neighbor in the Dakotas. The gain in communing membership over the previous year of record for the entire U. L. C. A. is 0.88 per cent. Midwest's increase is 3.45 per cent.

Another item, gleaned from these statistics, is that in spite of a colossal shrinkage of population in the dust bowl, and despite the loss of some congregations to other synods and the abandonment of others for lack of pastors, Midwest Synod has now the largest membership in its fifty-three years of history. It has had a steady growth, and compares well with the current total growth of the U. L. C. A., which is 1.18 per cent. Midwest's is 2.12 per cent. This may be blowing our own horn, but it is with justifiable pride and at the same time with humble recognition that, capitalistically speaking, we might have done better; but why bring that up? And, by the way, did some one say, Midwest Synod is on the way out?

Salary increases have been reported from numerous congregations in view of the rising cost of living. Farmers who about ten years ago could barely meet expenses from their produce, and some of whom got up and left, are now well paid and can see the justification to let the pastor share in whatever prosperity has come their way.

Zion Church, five miles north of Gothenburg, Nebr., has made a number of improvements since the Rev. C. H. Kemper assumed this pastorate in May 1941. Church, parsonage and school house have been supplied with electricity; the parsonage has been remodeled, modernized, and given a coat of paint at a total cost of \$722 with the labor mostly donated. At the recent annual meeting \$200 was added to the pastor's salary.

St. Peter's Church, Barada, and St. John's, Falls City, Nebr., comprising the parish in charge of the Rev. Victor Moeller, have remodeled their church properties, beginning with new roofs and general repairing inside and out and ending with new altar and pulpit paraments. The latter were purchased in each case by the Women's Missionary Society of the respective church.

Pastor Moeller is one of those whose salary has been moved up.

A Faithful Pastor Dead

In the passing of *Pastor Friedrich Paul Raschke*, death has claimed another brother of that generation of ministers who during the period of the Central West's greatest growth served in the field that was then white unto harvest. Born the son of a mining engineer at Cottbus, Germany, he attended for his pre-theological studies the School for Missionaries in Berlin and completed his work at Breklum in the theological seminary, which for years had been sponsored by the General Synod to provide pastors for the German-speaking congregations in this country. After his graduation in March 1895, Pastor Raschke came to the United States. He followed a call to Trinity Church, Eagle, Nebr., and subsequently was ordained by the Midwest Synod in Salem Church, Fontanelle, Nebraska.

He was married to Marie Lucht. One son and one daughter were born to this union, the daughter preceding her father in death at the age of thirteen in 1911. Unable to feel at home in the new country, his wife returned to Germany in 1915, since which time Pastor Raschke has lived a solitary life, but serving his Master conscientiously in his quiet and retiring way until 1935, when his strength for pastoral duties gave out. His heart caused him constant trouble. He retired to Pasadena, Calif., and for several years made his home with the family of Pastor emeritus Karl Klinger, where he enjoyed tender consideration until the progress of his ailment made institutional care advisable. This he found in a near-by home for the aged. He greatly appreciated the companionship of his brethren from the Los Angeles area.

December 16, 1942, aged seventy-one, he passed away, mourned by those who had befriended him. Funeral services, held December 19, were in charge of his pastor, the Rev. Howard A. Anspach of Trinity Church, Pasadena, assisted by Pastor Karl Klinger and Dr. Henry A. Teckhaus. At the grave the rites were administered by Pastors Bruno Lederer, L. Hopp, Harold J. Knappe, and A. L. Groseclose.

The Rev. M. A. Jensen has relinquished his work at St. Peter's Church, Pilger, Nebr., to retire from the active ministry. He will continue for the time being to make Pilger his home. Synod

Death of Dr. Machetzki

THE Council of Secretaries of the Board of Foreign Missions announces the sudden and sad death of the Rev. Dr. Paul O. Machetzki of heart failure at Tampa, Fla., February 19. Funeral service and interment at Spring Grove, Pa., February 22.

GEORGE DRACH.
M. EDWIN THOMAS.

regrets to lose his services at this time of serious shortage of ministers.

January 24 the Rev. Kenneth de Freese was installed as pastor of Redeemer Church, Wayne, Nebr. Dr. M. Schroeder of Lincoln gave the charge to both pastor and congregation. Pastor de Freese is one of the three sons of the late Siefke de Freese (died 1918) who have followed their father's calling, though they hardly learned to know him except through their widowed mother, who upheld his ideals. The other pastor-sons in the de Freese family are Louis of Houston, Texas; and Paul, now serving Grace Church, Hooper, Nebr., while finishing at Western Theological Seminary, Fremont. Their oldest brother, Luther, is in the teaching profession. Redeemer Church is one of those active congregations by tradition and effective leadership that see their task in co-operating with their pastor. Under his predecessor, the Rev. William Most, the church property was greatly improved. Midwest is glad to see this son of the parsonage in the synod that ordained his father.

Golden Wedding Anniversary

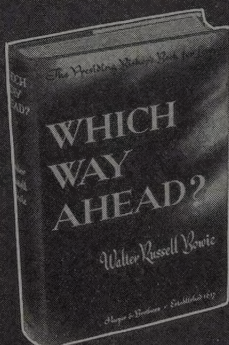
Dr. and Mrs. Friedrich Rabe (retired) of Lincoln, Nebr., on January 3 celebrated their golden wedding anniversary. Many were the greetings that his synodical colleagues sent him on this memorable day. Both Pastor and Mrs. Rabe are enjoying good health.

Of Midwest Synod's eighty-one congregations fourteen overpaid their goal for Lutheran World Action and two paid in full. These congregations and their pastors are, in Nebraska, Bennington, W. V. Churchill; St. Paul's, Diller, Lorin J. Wolff; Emerald, A. Duis; Immanuel, Hastings, Dr. E. Walter; Zion, Hooper, Wallace J. Wolff; St. Paul's Hooper, Hugo Welchert, Jr.; Lanham, W. Harder (supply); Lindy, L. J. Wolff; Lodge Pole, Henry Monnich; Pleasant Valley, Henry Rowoldt; Friedens, Russell, H. M. Biedenweg; Christ Church, Wisner, Karl Koenig; and Cedar Creek, A. Lentz, which topped with 236 per cent of its goal. Others in excess were: Hanover, Kan., C. R. Goldenstein; Tea, S. D., P. Bieger; and Follett, Tex., Fred Ollendorf.

The Presiding Bishop's Book for Lent

Which Way Ahead?

By
**WALTER
RUSSELL
BOWIE**



Foreword by
THE RT. REV. HENRY
ST. GEORGE TUCKER

MORE than ever does this year's book supply help in thinking through a timely problem now confronting the Church and its members.

THE topic for discussion is the Church, not in a vacuum, but in the midst of a tottering society. What is the function of the Church in a war-torn world? How can individuals equip it to do its job?

THESE are the paths along which the well-known author leads his reader. Its use in the Lenten season will help each of us clearly to see the task ahead. It is at once a comforting and challenging book. Ask your bookseller today to send copies to your friends, your church, yourself.

Single copies, \$1.50 each
Ten or more copies, \$1.25 each

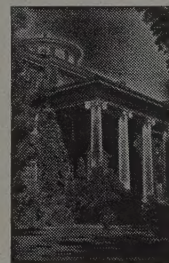
HARPER & BROTHERS • Publishers

Correction

IN THE LUTHERAN of January 13 an account is given of the work of Pastor Warren L. Wolf of St. Matthew's Church, Brooklyn, N. Y. It was stated that the Common Service hymnal was introduced: "It should have been stated that "Common Service Books were purchased in memory of Dr. Young and Dr. Brown, former pastors."

St. Matthew's was one of the first congregations in Brooklyn to introduce the Common Service Book after the merger, and had used the full Common Service of the old General Synod long before the merger.

St. Matthew's was known as a "conservative church" many years before



MARION COLLEGE

A LUTHERAN COLLEGE FOR YOUNG WOMEN

Accredited Junior College and last two years of High School in famous "blue grass" region of Virginia. Liberal Arts, Pre-library, Pre-nursing, Pre-journalism, Pre-social Work, Education, Business Education, Home Economics, Music, Speech. Happy home and social life in atmosphere of Southern culture. 68th year. Rates, \$475.00 to \$520.00. Catalogue and view book.—Henry E. Horn, President, Box K, Marion, Va.

the United Lutheran Church in America was born. H. D. NEWCOMER, D.D.

Commencement at Roanoke College

CONDUCTING a mid-year commencement for the first time in its 100-year history, Roanoke College granted bachelor degrees to nine seniors at a program held at the college February 6. A tenth graduate, F. J. ("Pat") Fogarty, was granted his degree in a special "one-man" commencement Jan-

uary 20, in order that he might report for duty at the Marine Officer Candidate School at Parris Island, S. C.

The commencement address was delivered by Dr. Charles J. Smith, who also conferred the degrees upon the seniors. Carrying out commencement traditions, an academic procession of faculty members and seniors opened the program.

With five of the graduates going directly into the armed services and three others entering medical school, Roanoke's commencement was a clear testimony to America's all-out war effort. The part that women are playing in the war was highlighted by the fact that Anne Akers of Salem, who graduated with high honors, has been accepted as an officer candidate in the WAVES and will report for training within a few weeks.

With a quota of 105 naval aviation cadets assigned to the campus, Roanoke College has in operation now four units of the War Training Service. Two of the units are in the elementary division of the program, one in the intermediate division, and one in the secondary. Three sections of the men's dormitory have been vacated for the cadets, and a private dining room has been set aside for their exclusive use. All ground school instruction is given at the college, including work in mathematics, physics, navigation, radio code, meteorology, general service of aircraft, aircraft engines, aircraft identification, and civil air regulations. In addition, cadets are given a stiff program of physical education and a thorough grounding in military drill and ceremony.

Flight work for aviation cadets at Roanoke is carried on both at Woodrum Field, municipal airport of Roanoke city, and at the near-by Montvale airport.—Roanoke News Service.

to its present location, purchased additional properties and built two large churches. The second church was converted into a parish hall, which was replaced by an imposing parish house. Within the first ten years the baptized membership grew to more than 1,700 souls.

Christ Church has experienced no interruption in pastoral ministration. Contrary to the old adage that "a prophet has no honor in his own country," the pastors of Christ Church came from among her own people. The sainted Dr. Theodore H. Becker, a son of St. John's Church, was called by his home church to assume charge of her mission Sunday school and work among many of her own people. He served Christ Church fifty-seven years as pastor and pastor emeritus.

Breaking all ecclesiastical tradition, and once more going contrary to the accepted order, Christ Church called one of her sons as the associate pastor and then as pastor, the Rev. John M. Strodel, who is now in the seventeenth year of his pastorate.

The work of the congregation has expanded and grown with the years. Christ Church now conducts English and German services every Sunday morning and a junior church service on the first Sunday of each month. The church has maintained a weekday religious school throughout her history. Communing members number 1,200.

Books Worth Owning

by PAUL Y. LIVINGSTON
S.T.M., A.M., D.D.

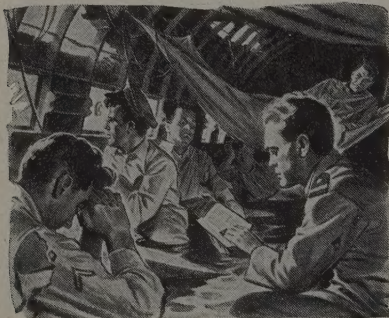
Say Thou Art Mine

Nothing more helpful for the preacher's foundation for his messages in teaching-preaching missions, nor for a study basis for lay readers and workers. \$1.25

Glad Tidings for the Meek

Shows the way to the practice of Christ-mas living all through the year. 75 cents

Order from your Bookstore, or
F. H. REVELL CO., 158 Fifth Ave., N. Y. C.



"We Cry Unto Thee For Help"

Seventeen sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist-high in the shattered cabin. "Oh most powerful and glorious Lord God," they prayed, "we cry unto Thee for help." Happily, help did come.

You may not be called on for active service. But there is one thing you can do. You can see to it that, through the American Bible Society, the Word of God is made available to our Armed Forces wherever they are.

And for the future—remember, when you buy an American Bible Society Annuity Agreement you not only help further the work of distributing the Bible and New Testaments, at the same time you receive as high as 7% returns. Investigate this Plan at once!

URGENT! MAIL THIS COUPON TODAY!

AN
INCOME
ASSURED

American Bible Society,
Bible House, New York, N. Y.

☐ Please send me, without obligation, your booklet L-25 entitled "A Gift That Lives!"
☐ I enclose \$_____ to provide Testaments for our boys.

Name.....

Address.....

City..... State.....

A Record of Growth and Service

Christ Church, Buffalo, N. Y., observed the seventieth anniversary of the dedication of the Sunday school chapel and the fiftieth anniversary of the dedication of the present church January 31. The Rev. Wilfrid Schmidt, J. Sahner Blank, D.D., president of the Western Conference, and the pastor, the Rev. John M. Strodel, were the main speakers.

The story of the church's advance and service brings to light an amazing adventurous and ambitious program of church expansion. In rapid succession three church edifices were erected as the membership outgrew each. Within the span of eight years the congregation paid for the original chapel, moved

Judge Henninger Addresses Seminary Auxiliary

In spite of difficulties in transportation, more than 450 women, from five states, attended the fourth annual luncheon of the Women's Auxiliary of the Philadelphia Theological Seminary in Philadelphia February 5.

Of outstanding interest was the report of Mrs. Werner Jentsch, president of the chapter of the Women's Auxiliary recently organized in Metropolitan New York. This chapter, the first in the United Synod of New York, was organized January 29, 1943, and already has 258 members. There are sixty members in one congregation, and in another more than forty.

Mrs. Theodore K. Finck, president of the Auxiliary, introduced Mrs. W. Gordon Williams, Forty Fort, Pa., as toastmistress. Brief addresses were made by Dr. Luther D. Reed, president of the seminary; Dr. Frank M. Urich, a member of the board of directors of the seminary; and Dr. E. E. Fischer, president of the Ministerium. The main address was given by Judge James H. Henninger of Allentown.

Total enrollment of the Auxiliary is now 2,214. THELMA S. RUFF, Sec.

Congregations

Gettysburg, Pa. Christ Lutheran (the College) Church, the Rev. Dwight F. Putman pastor, recently completed the liquidation of the church indebtedness. One hundred sixty-five persons assembled for the annual congregational dinner and business meeting January 19, witnessed the burning of the mortgage incurred twelve years ago as a result of an extensive improvement program. At the same time announcement was made of the initiation of a new improvement fund for future developments. The congregation purchased three hundred new Common Service Books.

Gordon, Pa. St. Paul's Church at its annual meeting held January 20, granted Pastor A. C. Harris a salary increase of approximately 10 per cent. The other employees of the church were also granted substantial increases. Mr. Harris is beginning his twenty-first year in this pastorate.

The benevolence of the church has been paid in full, and outstanding obligations have been materially reduced.

Old Zionsville, Pa. Zion congregation, the Rev. D. C. Kaufman pastor, marks the 185th anniversary of its organization this year, and has as its goal by January 1, 1944, the raising of \$7,000 to clear the church of indebtedness and the raising of sufficient funds to remodel the church. The congregation has an endowment fund which may amount to \$20,000.

OBITUARY

The Rev. Alfred Weber

died January 23 in Lakewood, N. J., following an illness of two months which began with bronchial pneumonia. He was born March 19, 1901, in Woodhaven, L. I., N. Y., and received his early education in the Woodhaven schools. He attended Wagner Academy and Wagner College. In 1923 he entered Wittenberg College, and was graduated from Wittenberg and Hamma Divinity School in 1928. He was ordained the same year in Hollis, L. I., N. Y. He was called to Holy Trinity Church in Hasbrouck Heights, N. J., and began his pastorate May 15, 1928, and served this congregation for thirteen and one-half years. This pastorate witnessed a number of fine achievements, among them a large increase in the membership of both the congregation and the Sunday school, a material reduction in the church indebtedness so that only a small debt remained when he left, the purchase of a parsonage, and the redecoration of the church. A greater work awaited him when he was called to Redeemer Church, Jersey City, N. J., December 1, 1941. His ministry here endured for just one year, but in that short space of time he gained the members' loyal support and deep affection.

He is survived by his wife, Dorothy Lemke Weber, the daughter of the Rev. Paul Lemke, pastor emeritus of St. John's Church, Passaic, N. J.; a sister, Mrs. Martha Grill of Flushing, L. I., N. Y.; and two brothers, Charles of Stratford, Conn., and Joseph of Montgomery, N. Y. He was deeply interested in the greater program of the Church, serving faithfully on several committees of synod and conference. He was held in high esteem by his fellow pastors. He was a great friend of young people and intensely interested in the work of the Luther League. He was a thorough student and keenly aware of the problems of the day. He was a true pastor and a loyal servant of God. Said Dr. Trexler at his funeral service, "He was always modest, unassuming, striving to improve his ministry; and it was those qualities that endeared him to his people."

The funeral service was held in Redeemer

Church January 26, and was read by the Rev. J. Henry Meyer, president of the New Jersey Conference. Samuel Trexler, D.D., president of the United Lutheran Synod of New York, delivered the address. Interment took place January 27 in East Ridgeland Cemetery, Delaware, N. J. E. H. Knudsen.

RESOLUTIONS

Percy Franklin Brehm

Whereas, it has pleased Almighty God in His wisdom to call from our earthly fellowship on February 8, 1943, Percy Franklin Brehm, a faithful member of St. Peter's Lutheran Church and Sunday school, an able and respected teacher in the school and one-time general officer, an elder in the church council, and financial secretary of the church; and

Whereas, we recall with affection and respect his genial Christian personality, unselfishness, steadfast faith, and his loyalty to duty in every sphere in which he moved, therefore

Be It Resolved, that we, the church council of St. Peter's Evangelical Lutheran Church of North York, Pa., offer sincere thanks to God for the privilege of knowing Mr. Brehm and for the years of association with him in the work of the church, and that we acknowledge a keen sense of loss, but at the same time a humble submission to the will of Him Who doeth all things well;

Be It Also Resolved, that we express our heartfelt sympathy to the wife, and daughter, and brother, and that we commend them to the God of all comfort, and

Be It Further Resolved, that a copy of these resolutions be given to the widow, that they be recorded in the minutes of the church council, that they be read at the funeral service, at the morning church service on February 14, and that they be inserted in THE LUTHERAN.

Howard O. Walker,

Pastor.
Walter G. Eisenhart,
Secretary of Church Council.

WOMEN'S MEETING

The spring meeting of the Women's Missionary Society of the New Jersey Conference of the Ministerium of Pennsylvania will be held March 3 at Christ Church, Fairview, N. J., at 10 A. M. Mrs. Harold Mufley, Sec.

AN OPPORTUNITY Worth Looking Into!

Lutheran Brotherhood has unusual sales opportunities, offering liberal commissions to Lutheran men and women who can qualify as agents. If you have sales ability and live in a good Lutheran territory, it is to your advantage to investigate.

We send trained supervisory help to enable you to get started.

Address your letter, including statement of age and qualifications, to:

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

608 Second Avenue South

HERMAN L. EKERN, President

Minneapolis, Minnesota

FLAGS

U. S. and SERVICE FLAGS

Wm. Lehmborg & Sons, Inc.
133 N. 10TH ST., PHILADELPHIA, PA.



CHURCH PAINTINGS

Mural and Altar

JOHN KROGMANN

ARTIST

Studio 3 3561 W. Fullerton
Chicago

CHOIR GOWNS

PULPIT VESTMENTS

HANGINGS - ORNAMENTS - FRINGES
FURNISHINGS AND SUPPLIES

Catalogue Free on Request.

The C. E. WARD CO., New London, O.

 The **PAYNE-SPIERS STUDIOS, Inc.**
175 FIFTH AVENUE-NEW YORK
STUDIOS, PATERSON, N. J.
STAINED GLASS WINDOWS
BRONZE TABLETS
MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED

The ULTIMATE Nazi necessity laid bare!

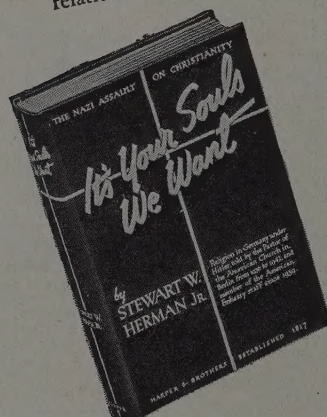
It's Your Souls We Want

by
**STEWART W.
HERMAN, Jr.**

An absolutely unique book about Germany because

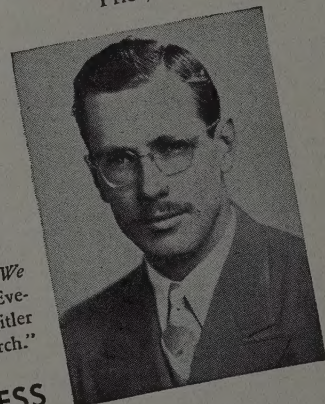
1. It shows clearly the truth about the Nazi Revolution which the journalists have completely neglected—that it is not merely political, economic and military. It is worse than that. NAZISM IS A DRIVE FOR THE VERY SOULS OF MEN.
2. It presents the only thorough, detailed account of the step-by-step means employed by the Nazis to lure or coerce men to give up their religious faith, to hand over their souls—the last bastion of defense, the last hope for the eventual regeneration of the German nation.
3. It gives the real facts regarding the true position of the Christian church in Germany—vital background material for the discussion of all plans for post-war relations with Germany.

Price, \$2.50



THE AUTHOR
Pastor of the American Church in Berlin, 1936-1941. Attaché of the American Embassy in Berlin, 1939-1941.

One chapter of *It's Your Souls We Want* appeared in the "Saturday Evening Post" under the title of "Hitler Can't Do Business with the Church."



MUHLBERG PRESS

THE UNITED LUTHERAN PUBLICATION HOUSE
1228 Spruce Street, Philadelphia
COLUMBIA

PITTSBURGH

CHICAGO